

T O

The High and Mighty

# PRINCE CHARLES.

Prince of WALES.



CHRIST JESUS, the <sup>a</sup> PRINCE  
of Princes, bless your Highness  
*with length of dayes, and an in-  
crease of all Graces, which may  
make you truly prosperous in this  
life, and eternally happy in that  
which is to come.*

Jonathan shot <sup>b</sup> three Arrows, to drive David  
*further off from Sauls fury: and this is the third Epi-  
stle which I have written, to draw your Highness  
nearer to Gods favour, by directing your heart to be-  
gin (like Josiah) in your youth, to seek after the*

<sup>a</sup> 1 Tim. 6. 15. Apo. 17. 14. <sup>b</sup> 1 Sam. 20. 20. <sup>c</sup> 2 Chro. 34. 2.

A 2

God



## The Epistle Dedicatory.

God of David, ( and of Jacob ) your Father. Not but that I know, that your Highness doth this without mine admonition; but because I<sup>d</sup> would with the Apostle have you to<sup>e</sup> abound in every Grace, in Faith and Knowledge, and in all diligence, and in your love to Gods Service and true Religion. Never was there more need of plain and unfained Admonition: for the Comick, in that saying, seems but to have prophesied of our times, Obsequium amicos, veritas odium parit. And no marvel: seeing that we are fallen into the dregs of Time, which being the last, must needs be the worst dayes. And how can there be worse, seeing Vanity knows not how to be vainer, nor wickedness how to be more wicked? And whereas heretofore those have been counted most holy, who have shewed themselves most zealous in their Religion; they are now reputed most discreet who can make the least profession of their Faith. And that these are the last dayes, appears evidently because the Security of mens eternal state hath been overwhelmed ( as<sup>t</sup> Christ foretold it should ) all sorts that most who now live, are become<sup>s</sup> lovers of pleasure, more than lovers of God: And of those who pretend to love GOD, O God! what sanctified heart can but bleed, to behold how seldom they come to prayers? how irreverently they hear GODS Word? what strangers they are at the

*d. Qui monet, ut facias, quod iam facis, ipse monendo. Landat & honorat comp. ob id acta sua. 2 Corinth. 8. 7. f. Matth. 23. 1. &c. g. 2 Timoth. 2. 4.*

Lords

## The Epistle Dedicatory.

Lords Table? what assiduous spectators they are at Stage-plays? *where (being Christians) they can sport themselves to hear the Vassals of the<sup>h</sup> Devil scoffing Religion, and blasphemously abusing phrases of holy Scripture on their Stages, as familiarly as they use their Tobacco-pipes in their bibbing-houses. So that he who would now-a-dayes seek in most Christians for the power, shall scarce almost finde the very shew of godliness. Never was there more sinning, never less remorse for sin. Never was the<sup>i</sup> Judge nearer to come, never was there so little preparation for his comming. And if the Bridegroom should now come, how many (who think themselves wise enough, and full of all knowledge) would be found<sup>k</sup> foolish Virgins, without one drop of the Oyl of saving Faith in their Lamps? For the greatest wisdom of most men in this age, consists in being wise, first, to deceive others, and in the end, to deceive themselves.*

*And if sometimes some good Book haps into their hands: or some good motion cometh into their heads, whereby they are put in minde to consider the uncertainty of this life present; or how weak assurance they have of eternal life, if this were ended: and how they have some secret finnes, for which they must needs re-*

<sup>h</sup> Exemplum accidit mulieris, Domino teste, quæ Theatrum adiit, & inde cum Demonio rediit. Itaque in exorcismo cum oreretur immundus Spiritus quod ausus est fidelem aggredi: constanter & iustissime quidem (inquit) feci: In meo eam inveni. Tert. de spect. lib. cap. 26. Therefore Tert. in cap. 6. calls the Stage, Diaboli Ecclesiam, & Cathedralam pestilentiarum. <sup>i</sup> Jam. 5. 9. Apoc. 22. 10. <sup>k</sup> Mat. 25. 8.

## The Epistle Dedicatory.

*Pent here, or be punished for them in Hell hereafter: Security then forthwith whispers the Hypocrite in the Ear, that though it be fit to think of those things; yet, It is not yet time; And that he is yet young enough (though he cannot but know, that many millions as young as himself, are already in Hell, for want of timely repentance.) Presumption warranteth him in the other Ear; that he may have time hereafter, at his leisure to repent: and that howsoever others die, yet he is far enough from death, and therefore may boldly take yet a longer time to enjoy his sweet pleasures, and to increase his wealth and greatness. And hereupon (like Salomon's sluggard) he yields himself to<sup>1</sup> a little more sleep, a little more slumber, a little more folding of the hands to sleep in his former sinnes: till at last, Despair (Securities ugly Hand-maid) comes in unlooked for, and shews him his Hour-glass; dolefully telling him, that his time is past: and that nothing now remains but to dye, and be damned. Let not this seem strange to any, for too many have found it too true: and more, without more grace, are like to be thus soothed to their end; and in the end snared to their endless perdition.*

*In my desire therefore of the<sup>m</sup> common Salvation, but especially of your Highness everlasting welfare, I have endeavoured to extract (out of the Chaos of endless controversies) the old Practice of true Piety, which flourished before these Controversies*

<sup>1</sup> Prov. 13. 10.    <sup>m</sup> Luke, vers. 3.

## The Epistle Dedicatory.

*were hatched: which my poor labours (in a short while) come now forth again the 33. time, under the gracious protection of your Highness favour: and by their entertainment seem not to be altogether unwelcome to the Church of Christ. If to be pious, hath in all ages been held the truest honour: how much more honourable is it, in so impious an age, to be the true Patron and Pattern of Piety? Piety made David, Salomon, Jehosaphat, Ezechias, Josias, Zerubbabel, Constantine, Theodosius, Edward the sixth, Queen Elizabeth, Prince Henry and other religious Princes to be so honoured: that their names (since their deaths) smell in the Church of GOD like a<sup>n</sup> precious oyntment, and their remembrances, ° sweet as Honey in all mouthes, and as Musick at a banquet of Wine: when as the lips of others, who have been godless and irreligious Princes, do rot and stink in the memory of Gods people. And what honour is it for great men to have great Titles on earth; when God counts their names unworthy to be <sup>p</sup> written in his Book of life in Heaven.*

*It is Piety that embalmes a Prince his good name, and makes his face to shine before men, and glorifies his soul among Angels. For as <sup>q</sup> Moses his face, by often talking with God, shined in the eyes of the people; so by frequent praying (which is our talking with God) and hearing the Word (which is God*

<sup>n</sup> Eccles. 7. 3.    ° Eccles. 49. 1.    <sup>p</sup> Luc. 10. 20.    Apoc. 17. 18.  
<sup>q</sup> Exod. 34. 29, 30.



## The Epistle Dedicatory.

speaking *unto us* ) <sup>r</sup> we shall be changed from glory to glory, by the spirit of the Lord, to the Image of the Lord. *And seeing this life is uncertain to all, (especially to Princes:)* What argument is more fit, both for Princes, and People to study, than that which teacheth sinful man to deny himself, by mortifying his corruption: that he may enjoy Christ, the Author of his salvation: to renounce these false and momentany pleasures of the world, that he may attain to the true and eternal joyes of Heaven: and to make them truly Honourable before God in Piety, who are now onely honourable before men in vanity. What charges soever we spend in earthly vanities: for the most part, they either dye before us, or we shortly dye after them: but what we spend like <sup>r</sup> Mary in the Practice of Piety, shall remain our true memorial for ever. For, <sup>r</sup> Piety hath the promise of this life, and of that which shall never end. But <sup>u</sup> without Piety, there is no internal comfort to be found in Conscience, nor external peace to be looked for in the World, nor any eternal happiness to be hoped for in Heaven. How can Piety but promise to her self a zealous Patron of your Highness: being the sole Son and Heir of so gracious and great a Monarch: who is not onely the Defender of the Faith by Title; but also a Defender of the Faith in

<sup>r</sup> 2 Cor 3. 18.    <sup>s</sup> Mat. 26. 12.    <sup>t</sup> 1 Tim 4. 8.    <sup>u</sup> Principibus ad salutem sola satis vera est pietas: absque illâ verò nihil est vel exercitus, vel imp'atoris fortitudo, vel apparatus reliquis. Zozom. Eccles. hist. lib. 9 ca. 1.

truth:

## The Epistle Dedicatory.

truth: *as the Christian World hath taken notice, by his learned confuting of Bellarmine's over-spreading Heresies; and his suppressing, in the blade of Vorstius, Athean blasphemies. And how easie is it for your Highness to equal (if not to exceed) all that went before you, in Grace and greatness? if you do but set your heart to seek, and to serve God, considering how religiously your Highness hath been educated by godly and vertuous Governours and<sup>x</sup> Tutors: as also that you live in such a time, wherein Gods providence, and the Kings religious care have placed over this Church (to the unspeakable comfort thereof) another venerable<sup>y</sup> Jehojada, that doth good in our Israel, both towards God, and towards his House: of whom your Highness at all times, in all doubts, may learn the sincerity of Religion, for the Salvation of your inward Soul: and the wisest counsel for the direction of your outward state; And to excite you the rather, to the zealous Practice of divine Piety; often suppose with your self, that your Highness hears your religious Father JAMES speaking unto you, as sometimes holy<sup>z</sup> David spake to his Son Salomon: And thou Charles my Son, know thou the God of thy Father, and serve him with a perfect heart, and with a willing minde: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek*

<sup>x</sup> The Honourable Sir Robert Cary, Knight, and the religious Lady Cary his Wife: Mr. Thomas Murray: Sir James Fullerton. <sup>y</sup> 2 Chro. 24. 16. The gracious Archbishop of Cant. G. A. <sup>z</sup> 1 Chro. 28. 9.

him,

## The Epistle Dedicatory.

him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

*To help you the better to seek and serve this God Almighty, who must be your chief Protector in life, and onely comfort in death: I here once again, on my bended knees, offer my old Mite new stamp, into your Highness hands: daily for your Highness, offering up unto the most High, my humblest prayers: that as you grow in age and stature, so you may (like your Master Christ) increase in wisdom and favour with God and all good men. This suit will I never cease: In all other matters I will ever rest*

*Your Highness humble Servant,  
during life to be commanded,*

LEWES BAILY.



A D

C A R O L U M  
P R I N C I P E M.

*Tolle malos, extolle Pios, cognosce Teipsum :  
Sacra tene, Paci consule, disce pati.*





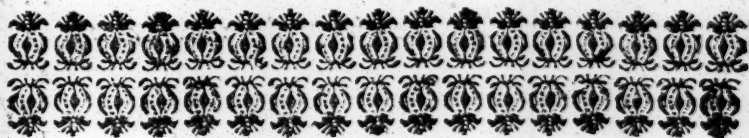


## To the Devout Reader.

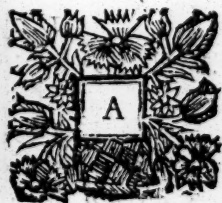


*Had not purposed to enlarge the last Edition, save that the importunity of Many devoutly disposed, prevailed with me, to adde some Points, and to amplifie others. To satisfie whose Godly requests, I have done my best endeavour: and withall finished all that I intend in this Argument. If thou shalt reap any more Profit, give God the more Praise: And remember him in thy Prayers, who hath vowed both his Life and his Labours, to further thy Salvation as his own.*

*Farewell in the Lord*  
**J E S U S.**



THE CHIEF  
CONTENTS  
OF  
This Book.



*Plain description of God, in respect of his  
Essence, Persons, and Attributes, so far  
as every Christian should competently en-  
deavour to learn and know; with sundry  
sweet Observations and Meditations there-  
upon.*

page 3

2. *Meditations setting forth the miseries of a Man's life  
and death, that is not reconciled to God in Christ.* 33

3. *Meditations of the blessed state both in life and death,  
of a man that is reconciled to God in Christ: Wherein  
thou shalt finde not a few things worthy the reading and  
observation.* 50

4. *Meditations on seven hindrances, which keep back a  
Sinner from the Practice of Piety, necessary to be read of  
all, but especially of carnal Gospellers in these times.* 83

5. *How*

## The Contents.

5. How to begin the morning with pious meditations and prayers.	110
6. How to read the Bible with profit and ease at once over every year.	114
7. <i>A Morning Prayer.</i>	117
<i>Another shorter Prayer for the Morning.</i>	125
<i>Another brief Morning Prayer.</i>	128
8. <i>Meditations how to walk with God all the day.</i>	129
<i>Especially how to guide thy Thoughts.</i>	ibid.
<i>Thy Words.</i>	134
<i>Thy Actions.</i>	138
9. <i>Meditations for the Evening.</i>	145
10. <i>An Evening Prayer.</i>	147
<i>Another shorter Evening Prayer.</i>	152
11. <i>Things to be meditated upon, as thou art going to bed.</i>	155
12. <i>Meditations for a godly Householder.</i>	156
13. <i>A Morning Prayer for a Family.</i>	159
14. <i>Holy Meditations and Graces, before and after dinner and supper.</i>	162
15. <i>Rules to be observed in singing of Psalmes.</i>	168
16. <i>An Evening Prayer for a Family.</i>	169
17. <i>A Religious Discourse of the Sabbath Day, wherein is proved that the Sabbath, was altered from the Seventh to the First day of the Week, not by Human Ordinance, but by Christ himself and his Apostles : That the Fourth Commandment is perpetual and moral under the New Testament, as well as under the Old : And the true manner of sanctifying the Sabbath Day is described out of the Word of God.</i>	173
18. <i>A Morning Prayer for the Sabbath Day.</i>	208
19. <i>An Evening Prayer for the Sabbath day.</i>	220
20. <i>Medi-</i>	

## The Contents.

20.	<i>Meditations of the true manner of Fasting, and receiving of Almes, out of the Word of God.</i>	223
21.	<i>The right manner of holy Feasting.</i>	237
22.	<i>Holy and devout Meditations of the worthy and re- verent receiving of the Lords Supper.</i>	238
23.	<i>An humble confession of sinnes before the holy Com- munion.</i>	258
24.	<i>A sweet Soliloquie to be said a little before the re- ceiving of the holy Sacrament.</i>	270
25.	<i>A Prayer to be said after the receiving of the holy Sacrament.</i>	277
26.	<i>Meditations how to behave thy self in the time of sickness.</i>	283
27.	<i>A Prayer when one begins to be sick.</i>	285
28.	<i>Directions for making thy Will, and setting thy House in order.</i>	289
29.	<i>A Prayer before taking of Physick.</i>	292
30.	<i>Meditations for one that is recovered from sickness.</i>	301
	<i>And a Thanksgiving.</i>	303
31.	<i>Meditations for the Sick, taken from the end of GODS Chastisements.</i>	ibid.
32.	<i>Meditations for one that is like to dye.</i>	305
33.	<i>A Prayer to be said of one that is like to dye.</i>	311
34.	<i>Comfortable Meditations against Despair.</i>	314
35.	<i>Directions for those, who come to visit the sicke.</i>	324
36.	<i>A Prayer to be said for the sick.</i>	325
	<i>And choyse Scriptures to be read unto him.</i>	329
37.	<i>Consolation against impatiency in sickness.</i>	330
38.	<i>Consolation against the fear of Death.</i>	333
39.	<i>Seven Sanctified Thoughts, and so many Spi- rituall Sighes, fit for a Sick man that is like to dye.</i>	336
40.	<i>Of</i>	



## The Contents.

---

40. Of the comfortable use of true Absolution, and receiving of the Lords Supper to the Faithfull and Penitent, before they depart this life, if they may conveniently be had. 340
41. The last speech of a godly man dying. 349
42. Meditations of Martyrdom: wherein is proved, that those who dye for Popery, cannot be Christs Martyrs. 351
43. A Divine Colloquy betwixt Christ and the Soul, concerning the vertue and efficacy of his dolorous Passion. 356
44. The Souls Soliloquy unto Christ her Saviour. 364
- 

T H E

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THE  
PRACTICE  
OF  
PIETY,

Directing a Christian how to walk, that  
he may please GOD.



*Who ever thou art that lookest into this Book,  
never undertake to read it; unless thou  
first resolvest to become from thy heart,  
an unfained Practitioner of Piety. Yet  
read it, and that speedily, lest before thou  
hast read it over, God (by some unex-  
pected death) cut thee off; for thine inveterate Impiety.*

## The Practice of Piety consists

## 1. In knowing,

1. The Essence of God, and that, in respect of

1. The divers manner of being therein, which are three Persons:

1. Father.  
2. Sonne.  
3. Holy Ghost.

2. The Attributes thereof, which are either

Nominal: or

1. Absolute

1. Simple-  
ness.  
2. Infinite-  
ness.

2. Relative

1. Life.  
2. Under-  
standing.  
3. Will.  
4. Power.  
5. Majesty.

2. Thy own self in respect of thy state of

1. Corruption.  
2. Renovation.

## 2. In glorifying God aright.

1. By thy life, in dedicating thy self devoutly to serve him,

Ordinarily,

1. Privately, in thine own person.

1. With thy family every day.  
2. With the Church on the Sabbath day.

Extraordinarily, by { Fasting.  
Fasting.

2. By thy death, in dying

1. In the Lord.  
2. For the Lord.

Unless

fin  
his  
ou

Unlesse that a man doth truly *know* God, he neither can nor will *worship* him aright: for how can a man *love* him, whom he *knoweth* not? and who will *worship* him, whose *help* a man thinks he needeth not? and how shall a man seek remedy by *Grace*, who never understood his misery by *Nature*? Therefore

*Tum Deum amare libet, cum persuasum habemus ipsum esse optimum maximum, ubique presentem, omnia in nobis efficientem, cum in quo vivimus, movemur, sumus, Bucer. in Psal. 115.*

(saith the Apostle) *He that commeth to God, must believe that God is, and that he is a rewarder of them that seek him, Heb. 11. 6.*

And for as much as there can be no true *Piety*, without the knowledge of God; nor any good *Practice*, without the knowledge of a mans *own self*: we will therefore lay down the knowledge of Gods *Majesty*, and *Mans Misericordie*, as the first and chiefest grounds of the *Practice of Piety*.

*Danda in primis opera ista: ut Deum norimus, quotquot felices esse volumus. Quid nescis, si teipsum nescis?*

*A Plain Description of the Essence and Attributes of God, out of the Holy Scripture, so farr forth as every Christian must competently know, and necessarily believe, that will be saved.*

**A**lthough no creature can define what *God* is, because he is *incomprehensible*, Psal. 143. 3. and dwelling in *in-accessible light*, 1 Tim. 6. 16. yet it hath pleased his *Majesty* to reveal himself in his *Word* unto us, so farr our weak *capacity* can best conceive him, Thus:



God is that <sup>a</sup> one <sup>b</sup> spiritual and <sup>c</sup> infinitely <sup>d</sup> perfect <sup>e</sup> Essence, whose being is <sup>f</sup> of himself eternally.

In the *Divine Essence*, we are to consider two things: First, the *divers* manner of being therein: Secondly, the *Attributes* thereof.

The *divers* manner of being therein, are called <sup>g</sup> *Persons*.

A *Person* is a <sup>h</sup> distinct *substance* of <sup>i</sup> the whole *God-head*.

There are <sup>k</sup> three *Divine Persons*, the *Father*, the *Son*, and the *Holy Ghost*: These three *Persons* are not three several *substances*, but three distinct *substances*, or three *divers* manner of beings of <sup>l</sup> one and the same *substance*, and *Divine Essence*. So that a *Person* in the *God-head*, is an *Individual understanding*, and *Incommunicable Substance*, living of it self, and not sustained by another.

In the *unitie* of the *God-head*, there is as a <sup>m</sup> *plurality*, which is not *accidental*, (for *God* is a most pure act, and admits no accidents: ) nor *essential*: (for *God* is one *Essence* only ) but <sup>n</sup> *personal*.

The *persons* in this one *Essence* are but three. In this <sup>o</sup> *Mystery* there is *alins & alins*, another and another: but not *alind & alind*, another thing, and another thing.

The *Divine Essence* in it self, is neither *divided* nor *distinguished*. But the three *Persons* in the *Divine Essence* are distinguished among themselves three manner of ways.

<sup>a</sup> Deut. 1. 4. & 4. 35. & 32. 39. and 6. 4. Isai. 45. 5. 6, 7, 8. 1 Cor. 8. 4. Eph. 4. 5. 6. 1 Tim. 2. 5. <sup>b</sup> Joh. 4. 24. 2 Cor. 3. 17. <sup>c</sup> 1 King. 8. 17. Psal. 147. 5. <sup>d</sup> Deut. 32. 4. <sup>e</sup> Exod. 3. 14. <sup>f</sup> 1 Cor. 8. 6. <sup>g</sup> Act. 17. 25. Rom. 11. 36. <sup>h</sup> Heb. 1. 3. <sup>i</sup> Joh. 1. 1. and 5. 31, 37. and 14. 16. <sup>j</sup> Col. 2. 9. Joh. 14. 9. <sup>k</sup> Gen. 1. 26. 3. 22 & 11. 7. Exod. 20. 2. Hof. 1. 4, 7. Isai. 63. 9, 10. Zech. 3. 1. Hag. 2. 5, 6. 1 Joh. 5. 7. Matth. 3. 16, 17. and 28. 17. John 14. 26. 2 Cor. 13. 13. <sup>l</sup> Singula sunt in singulis, & omnia in singulis, & singula in omnibus, & unum omnia, Aug. lib. 6. de Trin. cap. ult. <sup>m</sup> Gen. 1. 26. and 3. 22. and 11. 7. Isai. 6. 8. <sup>n</sup> Personæ divinitatis distinguuntur personaliter, sive πρόσωπα, ὑπάρξεις. <sup>o</sup> Deus est indivisus, unus in Trinitate, & inconfusus, trinus in unitate. Justin. in 197<sup>is</sup>.

1. By their *Names*.
2. By their *Order*.
3. By their *Actions*.

1. By their *Names*, thus.

**T**He first Person is named the *Father*; first, in respect of his <sup>p</sup>natural Son *Christ*: secondly, in respect of the *Elect*, his <sup>a</sup> adopted Sons, that is, those who being not his Sons by *Nature*, are made his Sons by *Grace*.

The second Person is named the <sup>r</sup> Son, because he is <sup>f</sup> begotten of his <sup>t</sup> Fathers substance or nature; and he is called the *Word*. 1. Because the <sup>u</sup> conception of a word in mans mind, is the neereſt thing, that in some ſort can ſhadow unto us the manner how he is eternally begotten of his Fathers substance; and in this respect he is also called the *Wisdom of his Father*, *Pro. 8. 12.* Secondly, because that by <sup>x</sup> him, the Father hath from the beginning declared his will for our salvation: hence he is called *λόγος quasi λέγων*, the person speaking with, or by the Father. Thirdly, because he is the chief <sup>y</sup> argument of all the *Word of God*; or that *Word* whereof God spake when he promised the blessed seed to the *Fathers* under the Old Testament.

The third person is named the *Holy Ghost*; first, because he is <sup>z</sup> spiritual without a body: Secondly, because he is *ſpired*, and as it were breathed from both the <sup>a</sup> Father and the Son, that is, proceedeth from them both. And he is *holy* both because he is <sup>b</sup> holy in his own nature, and also the immediate <sup>c</sup> sanctifier of all Gods *Elect* people.

*p* *Matth. 11. 27. Mat. 3. 17. q* *Iſa. 63. 16. Ephes. 3. 14, 15. r* *Prov. 30. 4. s* *Pſal. 2. 7. t* *Heb. 1. 3. Phil. 2. 6. u* *Basil. ſup. 5. Johan. Sicut mens cogitando in ſeipſam reſlectitur & λόγος internum modo ineffabili genuit: Et ſicut exterior λόγος, λόγος interioris eſſigies quaſi eſt: ita aternus ille λόγος ὁ πατὴρ ἀίδιος aterni Patris imago eſt, & majeſtatis character. Heb. 1. 3. x* *Joh. 11. 18. Iren. l. 4. c. 14. y* *Act. 10. 43. Heb. 11. Lu. 24. 27. Joh. 5. 45. Act. 3. 22. z* *Iſa. 63. 10. 2 Cor. 13. 31. a* *Joh. 4. 14. 2 Cor. 3. 17. Jo. 20. 21, 22. Gal. 4. 6. Joh. 25. 26. b* *Pet. 1. 15, 16. c* *1 Cor. 2. 18. 1 Theſ. 5. 23. 1 Pet. 1. 2.*

## 2. By their Order, thus.

**T**HE Persons of the Godhead are either the *Father*, or those which are <sup>d</sup> of the *Father*.

The *Father* is the <sup>c</sup> first person in the glorious *Trinity*, <sup>t</sup> having neither his being nor beginning of any other, but of himself; begetting his *Son*, and together with his *Son* sending forth the *Holy Ghost* from everlasting. The persons which are of the *Father*, are those, who in respect of their personal existence have the whole divine *Essence* eternally communicated unto them from the *Father*. And those are either from the *Father* alone, as the *Son*; or from the *Father* and the *Son*, as the *Holy Ghost*.

The *Son* is the second Person in that glorious *Trinity*, and the only begotten Son of his *Father*, not by *Grace* but by *nature*; having his <sup>g</sup> being of the *Father* alone, and the whole being of his *Father*, by an eternal, and incomprehensible generation; and with the *Father* sendeth forth the *Holy Ghost*. In respect of his absolute *Essence*, he is of himself; but in respect of his *Person*, he is, by an eternal generation of his *Father*. For the *Essence* doth not beget an *Essence*, but the <sup>h</sup> person of the *Father* begetteth the person of the *Son*, and so he is God of God, and hath from his *Father* the beginning of his *Person* and *Order*, but not of *Essence* and *Time*.

The *Holy Ghost* is the third Person in the blessed Tri-

d *Origo essentiae in divinis nulla est, origo personarum locum habet in filio & spiritu sancto.* c *Mat. 28. 19. f Joh. 5. 7. Ideo dicitur Pater αὐαρχός & ἀγέεντος.* g *Filius dei ὁ λόγος*, quo ad essentiam absolutam, est quidam à seipso & αὐτοθεός, sed ratione τρόπου υπάρξεως, sive esse personalis per aeternam generationem à Patre existet: ideoq; non est αὐτοῦσι. *Joh. 38. 27. Joh. 5. 19. h Psal. 2. 7. Heb. 1. 5. Aliud est habere Essentiam divinam à seipso & habere Essentiam divinam à seipso existentem: remota enim relatione ad Patrem sola restat Essentia quae est à seipso; hinc filius dicitur principatus, non essentius: Th. Sum. pag. 9. 35.*

nity<sup>i</sup> proceeding, and sent forth equally from <sup>k</sup> both the Father and the Son, by an eternal incomprehensible *spiration*. For as the Son receiveth the whole divine Essence by *generation*, so the Holy Ghost receiveth it wholly by *spiration*.

This Order betwixt the three persons appears, in that the Father begetting, must in order be before the Son begotten; and the Father and Son, before the Holy Ghost proceeding from both.

This Order serves to set forth unto us two things: first, the manner how the Trinity worketh in their eternal actions; as that the Father worketh of himself, by the Son, and the Holy Ghost; the Son from the Father by the Holy Ghost; the Holy Ghost from the Father and the Son. Secondly, to distinguish the first and immediate beginning, from which those external and common actions do flow. <sup>l</sup> Hence it is that forasmuch as the Father is the fountain and original of the Trinity, the beginning of all external working, the Name of God in relation, and the title of Creator in the Creed are given in a special manner to the Father; our Redemption to the Son; and our Sanctification to the person of the Holy Ghost, as the immediate agents of those actions. And this also is the cause, why the Son, as he is Mediator, referreth all things to the <sup>m</sup> Father, not to the Holy Ghost; and that the Scripture, so often saith, that we are reconciled to the Father.

This divine Order or Oeconomy excepted, there is neither first nor last, neither superiority nor inferiority among the three persons, but for nature they are co-essential, for Dignity co-equal, for Time co-eternal.

<sup>i</sup> Joh. 5. 26. Joh. 16. 15. Therefore Rom 8. 9. The Holy Ghost is called the Spirit of Christ. <sup>k</sup> *Spiritus S. à Patre & à Filio procedit; tanquam ab uno & eodem principio, in duobus tantum personis subsistente, non autem tanquam à duobus ac diversis principiis.* <sup>l</sup> *Hinc Dei nomen sepe in scripturis Patri κατ' ἐξοχὴν tribuitur.* Joh. 14. 1. Rom. 8. 3. 1 Cor. 8. 6. 1 Cor. 15. 24. <sup>m</sup> Mat. 11. 25, 26, 27. Josh. 5. 19, 20, 21, 22, 23. Joh. 12. 41, 42. Joh. 11. 49. 2 Cor. 2. 18, &c.



The whole divine essence is in every one of the three persons; but it was incarnated <sup>n</sup> only in the second Person of the Word, and not in the Person of the Father, or of the Holy Ghost, for three reasons.

First, that God the Father might the rather set forth the greatness of his love to Mankind; in giving his first and only begotten Son, to be incarnated, and to suffer death for mans salvation.

Secondly, that he who was in his Divinity, the Son of God, should be in his Humanity the Son of Man; lest the name of Son should pass unto another, who by his eternal nativity was not the Son.

Thirdly, because it was <sup>a</sup> meetest, that that person who is the substantial Image of his eternal Father, should restore in us the spiritual Image of God which we had lost.

In the Incarnation, the God-head was not turned into the Manhood, nor the Manhood into the God-head, but the God-head, as it is the second person, or Word, assumed unto it the Manhood, that is, the whole nature of man, body and soul; and all the natural properties and <sup>b</sup> infirmities thereof, sin excepted.

The second Person took not upon him the person of man, but the nature of man. So that the humane nature hath no personal subsistence of its own (for then there should be two Persons in Christ) but it subsisteth in the Word,

<sup>n</sup> Incarnatio verbi proprie non Patri, non Spiritui Sancto nisi κατ' ἐνδοξίαν καὶ δαμνασεσίαν competit. Damasc. de ortho. sed. c. 13. Implevit carnem Christi Pater & Spiritus S. sed maiestate, non susceptione, Aug. serm. 3. de Temp. Joh. 3. 6. Ro. 8. 12. & 5. 8, 10. Hoc mirum fœdus semper mens cogitet; uno hoc ne dubita fœdere puta (alus, Mel. ut qui fuerat in divinitate dei filius, fieret in humanitate hominis filius, ne nomen filii ad alterum transiret qui non esset æterna natiuitate filius, Aug. <sup>a</sup> Congruebat filium assumere humanam naturam, ut hæc persona, quæ est substantialis imago æterni Patris, restitueret imaginem dei in nobis corruptam. Athan. Heb. 2. 17, 18. Heb. 4. 15. <sup>b</sup> Infirmities meæ a privationis non prave dispositionis. Humanæ natura est distinctæ individuum à natura divinæ, esse non distincta persona. Keck. Syst. Theol. l. 3.

the second Person. For as the soul and body make but one Person of man; so the God-head and Man-hood make but one Person of *Christ*.

The two natures of the God-head and Manhood are so <sup>c</sup> really united by a personal union, that as they can never be separated asunder, so are they never <sup>d</sup> confounded, but remain still distinguished by their several and Essential properties, which they had before they were united. As for example, the *infiniteness* of the *Divine*, is not communicated to the *humane* nature, nor the *finiteness* of the *humane*, to the *divine* nature.

Yet by reason of this *personal union*, there is such a *communion* of the properties of both *natures*, that that which is proper to the one, is sometimes attributed to the other *nature*. As that God purchased the Church with his own blood: And that he will judge the World by that Man whom he hath appointed. Hence also it is, that though the *humanity* of *Christ* be a created, and therefore a *finite* and *limited* nature, and <sup>e</sup> cannot be every where present, by actual position, or local extension, according to his <sup>f</sup> *natural being*: yet because it hath communicated unto it the *personal subsistence* of the *Son of God*, which is infinite, and without limitation, and is so united with God, that it is *no where severed* from God; the body of *Christ*, in respect of his <sup>g</sup> *personal being*, may rightly be said to be *every where*.

c *uniri hypostaticè Deum & hominem nihil est aliud, quam naturam humanam non habere propriam existentiam, sed assumptam esse à verbo æterno, ad ipsam verbi subsistentiã.* Bellar. de Incarn. l. 3. cap. 8. d *Salvis & distinctis manentibus proprietatibus nature tam assumentis, quam assumptæ.* Act. 10. 20. Act. 7. 31. e Dr. Field of the Church, Book 3. ch. 35. f *Secundum esse naturale christus non est ubique.* g *Secundum esse personale christus est ubique.*

3. *The actions by which the three persons be distinguished.*

**T**He *actions* are of two sorts, either *External*, respecting the creatures; and those are after a sort common to every one of the three *Persons*; or *Internal*, respecting the *Persons* only amongst themselves, and are altogether *incommunicable*.

The *External* and communicable *actions* of the <sup>h</sup> three persons are these.

The *Creation* of the world peculiarly belongeth to *God the Father*. The redemption of the Church, to *God the Son*: And the *sanctification* of the *Elect*, to *God the Holy Ghost*. But because the <sup>i</sup> *Father* created, and still governeth the World by the *Son* in the *Holy Ghost*, therefore these external actions are indifferently in <sup>k</sup> *Scripture* oftentimes ascribed to each of the three *Persons*, and therefore called *communicable*, and divided *Actions*.

The *Internal* and incommunicable *Actions*, or *properties* of the three *Persons* are these:

1. To *beget*, and that belongeth only to the *Father*; who is neither made, created, nor begotten of any.

2. To be *begotten*, and that belongeth only to the *Son*, who is of the *Father* alone, not made, nor created, but begotten.

3. To *proceed* from both, and that belongeth only to the *Holy Ghost*, who is of the *Father* and the *Son*; neither made, created, nor begotten, but *proceeding*.

So that when we say that the *Divine Essence* is in the

<sup>h</sup> In operibus ad extra tres personæ operantur simul, servato ordine personarum in operando. <sup>i</sup> Rom. 11. 36. <sup>k</sup> As Redemption, Act. 20. 28. and sanctification. <sup>l</sup> 1 Pet. 1. 2. to the Father Creation, 1 Joh. 3. and Sanctification, 1 Cor. 1. 2. to the Son, Creation, Ps. 33. 6. and Redemption, Eph. 4. 30. to the Holy Ghost, Joyntly all to each. 1 Cor. 6. 11. Opera Trinitatis ad extra indivisa, ad intus divisa.

*Father unbegotten*, in the *Son begotten*, and in the *Holy Ghost proceeding*, we make not three *Essences*; but only shew the *divers manners of subsisting*, by which the same most simple, <sup>1</sup> *eternal and unbegotten Essence subsisteth* in each person namely, that it is in the *Father by generation*; that it is in the *Son communicated from the Father by generation*; and in the *Holy Ghost communicated from both the Father and the Son, by proceeding*.

These are incommunicable *Actions*, and do make, not an *essential, accidental, or rational*, but a *real distinction* betwixt the three *Persons*. So that he who is the *Father* in the *Trinity*, is not the *Son*; he who is the *Son* in the *Trinity*, is not the *Father*; he who is the *Holy Ghost* in the *Trinity*, is neither the *Son*, nor the *Father*, but the *Spirit*, proceeding from both; though there is but *one* and the same *Essence* common to <sup>m</sup> all three. As therefore we believe, that the *Father is God*, the *Son is God*, and the *Holy Ghost is God*; so we likewise believe that *God is the Father*, *God is the Son*, and *God is the Holy Ghost*. But by reason of this *real distinction*, the *person* of the one is not, nor never can be the *person* of the other. The three *Persons* therefore of the *God-head*, do not differ from the *Essence*, but <sup>n</sup> *formally*; but they differ *really* one from another, and so are distinguished by their *hypostatical properties*. As the *Father is God*, *begetting* God the *Son*; the *Son is God*, *begotten* of God the *Father*; and the *Holy Ghost is God*, *proceeding* from both God the *Father*, and God the *Son*.

1 Personæ nomen, non est aliquid abstractum ac separatum: Fauthe. dis. 2. persona est ipsa essentia divina, contracta ad certum & peculiariter subsistendi modum. Zanchius, Persona gignit, & gignitur: Essentia nec gignit, nec gignitur, sed communicatur, Alsted. m Quum unum cogito, trium incomprehensibili luce involvor. Nazian. n Quamvis persona cum Essentia non sit omnino idem, non tamen ab ea est omnino aliud differt enim numero quia si in divinis foret quaternitas, non res, quia essentia de personis prædicatur sed formaliter, τὸ λόγῳ sive ratione vacillante: Essentia divina non differt à personis, ut res à rebus, sed ut res à suis modis; nam in Deo non est res, & res, sed res & modus rei, ὡς τὸ δὲ.

Hence



Hence it is, that the Scriptures use the name of *God* two manner of wayes : Either <sup>o</sup> *Essentially*, and then it signifieth the *three Persons* conjointly, or <sup>p</sup> *Personally*, and then by a *Synecdoche* it signifieth but one of the three Persons in the *Godhead*. As the *Father*, 1 *Tim.* 2. 5. or the *Son*, *Act.* 20. 28. 1 *Tim.* 3. 16. or the *holy Ghost*, *Act.* 5. 4. 2 *Cor.* 6. 16.

And because the *Divine Essence* (common to all the three persons) is but *one*, we call the same *Unity*. But because there be *three distinct Persons* in this one indivisible *Essence*, we call the same *Trinity*. <sup>q</sup> So that this *Unity* in *Trinity*, and *Trinity* in *Unity*, is a holy <sup>r</sup> *Mystery*, rather to be religiously adored by *Faith*, than <sup>f</sup> curiously searched by *reason*, further than God hath revealed in his *Word*.

o Nomen Dei essentialiter positum, non minus filium et spiritum sanctum, quam Patrem designat. p ὁπότε τινος sacramentum hoc venerandum, non scrutandum, quomodo pluralitas sit in unitate, & unitas in pluralitate; scrutari hoc temeritas est, credere pietas, nosse vere vita eterna. Bern. q Neque ad loquendum dignè de Deo lingua sufficit, neque ad percipiendum intellectus praevalet: magis ergo glorificare nos convenit Deum, quod talis est, qui & intellectum transcendit, et cognitionis initium superat, Chrysost. Hom. 2. Heb. r De Deo loqui etiam vere periculosissimum est, Arnob. f Lingua, mente, & cogitatione horresco, quoties de D. o sermonem habeo, Naz.

*Thus far of the divers manners of being in the Divine Essence: now of the Attributes thereof.*

**A** *Attributes* are certain descriptions of the *Divine Essence*, delivered in the Scriptures, according to the weakness of our <sup>\*</sup> *capacity*, to help us the better to understand the *nature* of *Gods Essence*, and to discern it from all other *Essences*.

The *Attributes* of *God* are of two sorts, either *nominal* or *real*.

<sup>\*</sup> Condescendit nobis Deus, ut nos consurgamus ei, Aug. de spec. c. 11.

The *Nominal* Attributes are of three sorts; first, those which signify Gods *Essence*. Secondly, the *Persons* in the *Essence*. Thirdly, those which signify *his essential works*.

Of the first sort is the name <sup>a</sup> *Jehovah*, or rather <sup>b</sup> *Hajah*, which signifieth *eternal being of himself*, in whom being without all beginning and end, all other beings both begin and end, *Isa.* 42. 8. *Psal.* 83. 18.

God tells *Moses*, *Exod.* 6. 3. *That he was not known to Abraham, Isaac, and Jacob by his name Jehovah.* Not but that they knew this to be the name of God (for they used it in all their Prayers) but because they lived not to see God effecting indeed that which he promised them, in graciously delivering their seed out of <sup>c</sup> *Egypt*, and in giving them the *real possession of Canaans land*, and so to be not only God *Almighty*, by whom all things were made, but also performing indeed to the children, that which he promised in his Word to the *Fathers*, which this name *Jehovah* especially signifieth. And for this cause, *Moses* calls God first *Jehovah*, when the *universal creation* had his absolute being, *Gen.* 2. 24. And this admirable name is engraven on the *Decalogues* forehead, which was pronounced upon the *Israelites* deliverance, to be the *Rule of Righteousness*, after which they should serve their Deliverer in the promised Land.

This <sup>d</sup> *Name* is so full of Divine Mysteries, that the *Jews* hold it a sin to pronounce it; but if it be no sin to write it, why should it be unlawfull to pronounce it?

This Holy Name of God teacheth us :

<sup>a</sup> *Exod.* 15. 3. *Ab Havaḥ vel Hajah, Eſe : nam ita Deus eſt à ſeipſo, ut ſit ſuum eſſe & αὐτο ὄν. Omnes hujus nominis literę ſunt ſpirituales, ut denotetur Deum eſſe Spiritum. P. Man. loc. com. cap. 11. P. Montan. de arc. ſerm. c. 2.* <sup>b</sup> *Jehovah non habet plurale, & in ſcripturis ſoli vero Deo tribuitur.* <sup>c</sup> *Locus Exod. 6. 3. intelligendus eſt de gradibus divinarum patefactionum, Ger. loc. 3. de Nat. Dei. Ex uſu ſcripturę res tunc dicuntur fieri quando ſunt manifeſtę. Sic dicitur Spiritus Sanctus nondum erat, id eſt nondum innotuerat. Alſted. Lex Theol. cap. 2.* <sup>d</sup> *Quod licet ſcribere, eſſari cur non liceret? Theod. in Epir.*

First, what God is in himself, namely, <sup>c</sup> *an eternal being of himself*.

Secondly, how he is unto *others*, because that from him all other Creatures have received their *Being*.

Thirdly, that we may confidently believe his promises, for he is named *Jehovah*, not only in respect of *being*, and causing all things to *be*, but especially in respect of his <sup>f</sup> *gracious promises*, which without fail he will fulfill in his appointed time, and so cause that to *be*, which was not before. And so this *name* is a *golden pledge* unto us, that because he hath *promised*, he will surely upon <sup>g</sup> our *Repentance* forgive us all our sins; at the time of death, <sup>h</sup> receive our *souls*; and in the *Resurrection*, <sup>i</sup> raise up our *bodies* in glory to life everlasting.

The second name denoting Gods Essence, is *Ehejeh*; but once read, *Exod. 3. 14.* of the same root that *JEHOVAH*, and signifieth *I AM*, or *I WILL BE*; for when *Moses* asked God by what name he should call him, God then named himself, *Ehejeh*, *After Ehejeh, I am that I am*; or *I will be that I will be*: signifying that he is an *eternal*, *unchangeable being*: For seeing every creature is temporary and mutable, no creature can say, *Ero qui Ero, I will be that I will be*. This name in the New Testament is given to our Lord *Christ*, when he is called *Alpha and Omega, the beginning and the ending*, <sup>k</sup> *which is, was, and which is to come, the Almighty*, *Apoc. 1. 8.* For all time past, and to come, is aye present before God. And to this name, *Christ* himself alludeth, *John 8. 58. Before Abraham was, I AM.*

This name should teach us likewise to have alwayes present in our minds our first *creation*, present *corruption*, and future *glorification*; and not content our selves with *I was good*, or *I will be good*, but to be good presently; that

<sup>c</sup> ens æternum, αὐτῶν. Fons est æternus scilicet. <sup>f</sup> in promissionibus *Jehovah* est ὢν. <sup>g</sup> Isa. 55. 7. <sup>h</sup> Joh. 12. 26. Joh. 14. 2, 3. <sup>i</sup> Job 6. 40. Joh. 11. 5. <sup>k</sup> ὁ ὢν, καὶ ὁ ὢν, καὶ ὁ ἐρχομενός.

when ever God sends for us, he may find us prepared for him.

The third name is *Jah*, which as it comes of the same root, so is it the contract of *Jehovah*, and signifieth *Lord*, because he is the <sup>1</sup> beginning and *being* of things. It is a <sup>m</sup> name for the most part, ascribed unto God when some notable deliverance or benefit comes to pass according to his former promise; and therefore all creatures in heaven and earth, are commanded to celebrate and praise God in this Name *Jah*.

The fourth is *κύριος Lord*, used often in the *New Testament*; for *κύριος* or *κυριεύω* signifieth <sup>n</sup> *I am*. Hence *κύριος* signifieth the first essence of a thing or authority. When it is absolutely given to God, it answereth to the Hebrew name *Jehovah*, and is so translated by the seventy Interpreters; for *God* is so a *Lord*, that he is of <sup>o</sup> *himself Lord of all*. This name should alwaies put us in remembrance to <sup>p</sup> obey his Commandements, and to fear his Judgements, and submit our selves to his blessed will and pleasure, saying with *Eli*, *It is the Lord, let him do what seemeth him good*, 1 Sam. 3. 18.

The fifth is *θεός God*, 600 times used in the *New Testament*, and of prophane writers commonly. It is derived <sup>q</sup> *ἀπὸ τῆς θεῖν*, because he runs through, and compasseth all things; or *ἀπὸ τῆς αἰν*, which signifieth to *burn and kindle*, for God is *Light*, and the Author both of *Heat*, *Light*, and *Life*, in all Creatures, either immediately of <sup>r</sup> himself, or mediately by secondary causes. This name is used either *improperly*, or *properly*. *Improperly*, when it is given either *figuratively* to Magistrates, or *falsly* to

1 *Deus est causa causarum & Ens entium.* m Ps. 68. 19. Ps. 101. 18. Ps. 111. 1. &c. Ps. 113. 19. Ps. 115. 17, 18. Ps. 126. 19. Ps. 118. 5. 14. Ps. 25. 134. n Junius in *Eirenico*. o *αὐτοκύριος*. Polan. Synt. Theol. l. 2. cap. 6. p Mal. 1. 6. q Plato in *Crat.* Hinc illud *Vngil.* *Deum nempe ira per omnes terrasque tractusque maris.* Zach. r *Deus est lux.* ἀπὸ φωτός.



Idols. But when it is properly and absolutely taken, it signifieth the *Eternal Essence* of God, being above all things, and through all things; giving life and light to all creatures, and preserving and governing them in their wonderfull frame and order. *God seeth all in all places*: Let us therefore every where take heed what we do in his sight.

*Thus far of the names which signifie Gods Essence.*

The name which signifieth the persons in the *Essence*, is chiefly one, *Elohim*.

<sup>a</sup> *Elohim* signifieth the mighty Judges: it is a name of the plural number, to expresse the *Trinity* of Persons in *Unity* of essence. And to this purpose the *Holy Ghost* be- ginneth the *holy Bible* with this plural name of God, joyned with a verb of the singular number, as *Elohim Bara, Dii creavit*, <sup>b</sup> *The mighty Gods, or all the three persons in the Godhead created*. The *Jews* also note in the verb *Bara*, consisting in the original of three Letters, the my- stery of the *Trinity*. By *Beth, Ben*, the Son; by *Resh, Ruach*, the Spirit; by *Aleph, Ab*, the Father. But this holy mystery is more clearly taught by *Moses*, Gen. 3. 23. *And Jehovah Elohim said, Behold, the man is become as one of us*. And Gen. 9. 24. *Jehovah rained upon So- dom, and upon Gomorrah brimstone and fire from Jehovah out of heaven*; <sup>c</sup> that is, God the Son from God the Father, who hath committed all judgement unto the Son, *Job*. 5. 22. See *Pf*. 33. 6. *Isa*. 53. 9, 10. The singular number of *Elo- him* is *Eloah*, derived of *Alah*, he swore; because that in all weighty causes, when necessity requireth an Oath to decide the truth, we are onely to swear by the Name of God, which is the Great and righteous Judge of hea- ven and earth.

<sup>a</sup> Nomen Elohim est personarum διαπολιτικον. Alsted. Quum Elohim de una persona dicitur, Synecdochice dictum est propter Essentie unitatem. Jun. <sup>b</sup> The like you may read, *Deu*. 6. 4. *Josh*. 24. 61. <sup>c</sup> Sic Mar- cus Arethusius in *Smyrnenſi Consilio sancte exposuit*. Socrat. *Eccl*. Hist. lib. 2. c. 30.

This name *Eloah* is but seldom used, as *Hab.* 3. 3. *Job* 4. 9. *Job.* 12. 4. and 15. 8. 36. 2. *Psal.* 18. 32. *Psal.* 114. ver. 7. Once it hath a Noun plural joyned to it, <sup>c</sup> *Job* 35. 10. None saith, where is *Eloah* Gofai, the Almighty my maker, to note the mystery of the eternal Trinity. Many times also *Elohim* the plural number is joyned with a verb singular, to express more emphatically this mystery, *Gen.* 35. 7. 2 *Sam.* 7. 13. <sup>d</sup> *Josh.* 24. 19. *Jer.* 10. 10. *Elohim* is also sometime Tropically given to Magistrates, because they are Gods Vicegerents, as to *Moses*, *Exod.* 7. 1. *Jehovah* said unto *Moses*, I have made thee *Elohim* to *Pharoah*, that is, I have appointed thee an Ambassador, to represent the Person of the true three one God, and to deliver his message and will unto *Pharoah*. As oft therefore as we read, or hear this name *Elohim*, it should put us in mind to consider, that in one divine Essence there are three distinct Persons, and that God is *Jehovah Elohim*.

Now followeth the Names which signifie Gods Essential Works, which are these five especially.

1. **E**L, which is as much as the strong God, <sup>e</sup> and teacheth us, that God is not only most strong and fortitude it self, in his own Essence, but also that it is he, that giveth all strength and power to all other Creatures. Therefore Christ is called, *Isa.* 6. 9. *El Gibbor*, The strong, most mighty God. Let not Gods children fear the power of enemies, for *El* our God is more strong than they.

2. *Shaddai*, <sup>f</sup> That is, Omnipotent. By this Name, God usually stiled himself to the Patriarches, *I am El Shaddai*,

<sup>c</sup> This place well urged had gainted *Arius* in pieces. <sup>d</sup> *Elohim* *Kedoshim*, *Hui Dii sancti* ipse. <sup>e</sup> Hence *Eli* in Hebrew, as *Mat.* 27. 46. and *Eloi*, in the Syriack, as *Mar.* 15. 32. doth signifie my God. 2 *Ch.* 32. 8. <sup>f</sup> The 70 turn it *παντοκράτωρ*. It is derived of *Dai*, sufficiency, and the relative, the same that *αὐτάρατος*, or of *Shad*, a dug, because God feeds his children with sufficiency of all grace, as the loving Mother the child, with the milk of her Breast.

*The Strong God; Almighty.* Because he is perfectly able to defend his servants from evil; to bless them with all spiritual and temporal blessings, and to perform all his promises which he hath made unto them for this life, and that which is to come. This name belongeth *only* to the Godhead, and to no creature, no, not to the *humanity* of Christ. This may teach us, with the Patriarchs, to put our whole confidence in God, and not to doubt of the true performance of his promises.

3. & *Adonai*, my Lord; this name, as the *Masserets* note, is found 134 times in the Old Testament; and *logically* it is given to Creatures, but *properly* it belongeth to God alone. It is used, *Malac.* 1. 6. in the plural number, to note the mystery of the holy Trinity: If I be *Adonim*, Lords, where is my fear? *Adoni*, the singular; *Adonim*, the plural number. This name is given to Christ, *Dan.* 9. 16. *cause thy face to shine upon thy Sanctuary, that is desolate, for Adoni (the Lord Christ) his sake.*

The hearing of this holy name, may teach every man to obey *Gods Commandments*, to fear him alone, to suffer none besides him to reign in his conscience, to lay hold (by a particular hand of faith) upon his word and promise, and to challenge God in Christ to be his God, that he may say with *Thomas*, *Thou art my Lord, and my God.*

4. Is *Helion*, that is, *most High*, *Pf.* 9. 2. *Pf.* 91. 9. and 92. 9. *Dan.* 4. 17, 24, 25, 34. *Act.* 7. 48. This name *Gabriel* giveth unto God, telling the Virgin *Mary*, that the child which should be born of her, should be the Son of the *most High*, *Luk.* 1. 32. This teacheth, that God in his Essence and glory exceedeth infinitely all Creatures in Hea-

g. *An* me compounded of *Ai*, My, et *Adon*, Lord. *Adon* derivatur ab *E-d-n*, basis, quia Deus est Fundamentum, & sustentator omnium creaturarum. Hinc *Adon*, Dominus, cui rei domesticæ cura incumbit, & ei tanquam columnæ innititur. Quando de Creaturis usurpatur *Adonai*, est Iod cum patach: sed de Creatore cum camelæ. Ab *Adonai* manasse videtur *Ebraicorum*. *Adonai*. h. vides v. 458. So the Devil stiled Christ the Son of God the most high, *Luk.* 8. 38.

ven and Earth. Secondly, that no man should be proud of any earthly honour or greatness.

<sup>1</sup> Thirdly, if we desire true dignity, to labour to have communion with God in *grace* and *glory*.

5. *Abba*, a Syriack name signifying *Father*, *Romans* 8. 15. This is sometimes used *Essentially*, as in the *Lords Prayer*; Secondly, *Personally*, as *Mat.* 11. 25. For God is *Christs* Father by *nature*, and *Christians* by *adoption* and *grace*. *Christ* is called the *everlasting Father*, *Isa.* 96. because he regenerates us under the New Testament. God is also called <sup>k</sup>the Father of lights, *Jam.* 1. 17 because God dwelleth in inaccessible light, *1 Tim.* 6. 16. and is the Author, not onely of the Sunnes light, but also of all the light, both of natural reason, and supernatural grace; <sup>l</sup>Which lighteneth every man that commeth into the World. This name teacheth us, that all the gifts which we receive from God, proceed from his meer Fatherly love. Secondly, that we should love him again, as dear children. Thirdly, that we may in all our needs and troubles, be bold to call upon him as a Father, for his help and succour. Thus should we not hear of the sacred Names of God, but we should thereby be put in minde of his goodness unto us, and of our duties unto him. And then should we finde how comfortable a thing it is, to do every thing in the Name of God. A phrase usual in every mans tongue: but the true comfort thereof (through ignorance) known to few mens hearts.

It is a great *wisdom*, and unspeakable matter for the strengthening of a Christians *Faith*, to know how in the mediation of *Christ*, to invoke God by *such a name*, as whereby he hath manifested himself to be most willing, and best able to help and succour him in his present need or adversity. The ardent desire of knowing God, is

<sup>i</sup> For what is earthly greatness compared to Gods Highness? <sup>k</sup> *ἡ δὲ οὐρανὸς ὡς οὐρανός.* Of whose substance the light of the Sun is but a shadow. <sup>l</sup> *Joh.* 1. 9.



the surest testimony of our love to God, and of Gods favour to us. <sup>1</sup> Because he hath set his love upon me, therefore will I deliver him; I will set him on high, because he hath known my Name: he shall call upon me, and I will answer him, &c. And it is a great strengthening of Faith with understanding to begin every action in the name of God.

*Thus far of the nominal Attributes.*

The real Attributes are of two sorts; either absolute or relative.

The absolute Attributes are such, which cannot in any sort agree to any creature, but to God alone.

These are two; *Simpleness* and *Infiniteness*.

*Simpleness* is that whereby God is void of all composition, division, multiplication, accidents, or parts compounding, either sensible, or intelligible, so that whatever he is, he is the same essentially.

It hinders not Gods simpleness that he is three, because God is three, not by composition of parts, but by existence of Persons.

<sup>m</sup> *Infiniteness* is that, whereby all things in God are void of all measure, limitation, and bounds above and beneath, before and after.

From these two do necessarily flow three other absolute Attributes.

1. *Unmeasurableness*, or *ubiquity*, whereby he is of infinite extension, <sup>n</sup> filling heaven and earth, containing all

<sup>l</sup> Pl. 91. 14, 15. *Intelligentia habent aliquid simile formæ: Solus Deus simplex est in quo nihil in potentia sed in actu omnia, imo ipse purus, primus, medius, ultimus actus.* Scal. Exerc. 6. Sect. 2. Just. Mart. qu. 129. ad Orthodoxos. <sup>m</sup> *Intelligentia, cum sint entia alia ab infinito Ente, Finita esse necesse est: nam duo infinita nequeunt esse, neque in natura, neque extra naturam. Essent enim duo principia prima.* Scal. Exerc. 359. Sec. 3. <sup>n</sup> Act. 7. 48. Psal. 145. Job. 11. 7, &c. 2 Chr. 2. 5, 6. Pl. 139 5, &c. Jer. 23. 23, 24. *Deus est ubique non ita ut in dimidia parte sit dimidius, aut tanquam in maiore parte maior Dei pars sit, in minore minor, sed ubique totus, & in seipso totus est.* Aug. *Deus est intellectualis sphaera, cujus centrum est ubique circumferentia vero nusquam.* Tislin.

places,

places, and not contained of any *space, place, or bounds*, and being no where absent, is every where present.

There are four degrees of *Gods presence*: The first is *universal*, by which *God* is *repletively* every where, *inclusively* no where.

Secondly, *special*, by which *God* is said to be in *Heaven*, because that <sup>o</sup> there his *power, wisdom, and goodness* is in a more excellent manner seen and enjoyed; as also because that usually he doth from thence pour forth his  *blessings and judgements*.

Thirdly, *more special*, by which *God* <sup>p</sup> dwelleth in his *Saints*.

Fourthly, *most special*, and altogether singular, by which the whole fulness of the *Godhead* <sup>q</sup> dwelleth in *Christ* bodily.

2. *Unchangeableness*, whereby *God* is void of all change; both in respect of his <sup>r</sup> *Essence*, and <sup>f</sup> *Will*.

3. *Eternity*, whereby *God* is without *beginning of daies*, or *end of time*, and without all bounds of <sup>t</sup> *precession* or *succession*.

<sup>o</sup> Pla. 19. 1. Hof. 2. 21. <sup>p</sup> 1 Cor. 3. 16. and 6. 19. 2 Cor. 6. 16. <sup>q</sup> Col. 2. 8. <sup>r</sup> Ro. 1. 23. Isa. 40. 28. Psal. 102. 27, &c. <sup>f</sup> Apoc. 1. 8. 1 Sam. 15. 20. Nu. 23. 19. Mal. 3. 6. Ro. 11. 29. Jam. 1. 18. *Pœnitentia cum de Deo enumeratur non affectum in Deo sed effectum Dei in hominibus significat*, Alsted. <sup>t</sup> Isa. 44. 6. Jam. 5. 19. Dan. 6. 26. Heb. 1. 12. Apoc. 4. 8. *Creatura quædam æternæ sunt à posteriore: à priore solus Deus est æternus*, Alsted. Lex Theol. cap. 2.

*Thus far of the absolute Attributes; now of the Relative, or such which have reference to the creatures.*

Those are five.

1 *Life*. 2 *Understanding*. 3 *Will*. 4 *Power*. 5 *Majesty*.

1. **T**He *Life of God* is that, by which, as by a most pure, and perpetual *Act*, he not only liveth of himself, but is also that ever and overflowing Fountain of

*Life*, from which all creatures derive their <sup>a</sup> *lives*; so as that in him they live, move, breathe, and have their being. And because *onely* his *Life* differs not from his <sup>b</sup> *Essence*; therefore God is said *onely* to have immortality, 1 Tim. 6. 16.

2. The *understanding*, or knowledge of GOD, is that whereby (by one pure *Act*) he most perfectly <sup>c</sup> knoweth in himself all things that ever were, are, or shall be; yea the thoughts and imaginations of mens hearts.

This Knowledge of God is either *general*, by which God knoweth *simply* all things eternally, the good by himself, the evil by the good opposite to it, imposing to things *contingent*, the lot of contingency; and to things *necessary*, the Law of necessity. And thus knowing all things in and of himself, he is the cause of all the knowledge that is in all, both men and Angels. Secondly, *special*, called the knowledge of *approbation* by which he particularly knoweth, and graciously acknowledgeth only his *Elect* for his own.

<sup>d</sup> *Understanding* also contains the *Wisdom* of God, by which he most wisely created all things of *nothing* in number, measure, and weight, and still ruleth and disposeth them to serve his own most holy purpose and glory.

The *will* of God is that, wherebyof <sup>e</sup> necessity he willeth himself, as the *sovereign good*; and (by willing himself)

<sup>a</sup> Acts 17. 25. Acts 14. 15. Psalm. 42. 2. Psalm. 36. 16. Hebr. 3. 12. <sup>b</sup> Hence it is that as God is called of the H brews *Ebeje* so likewise *Echeje*; and as of the Grecians, *ὁ ὢν*, so also *ὁ ζῶν*; and as of the Latins *primum ens*, so also *primum vivens*; for to be, and to live, is all one and the same in God. <sup>c</sup> 1 Kin. 8. 39. Pl. 44. 21. Pl. 139. 1. Jer. 17. 10 and 20. 12 Luk. 16. 15. A<sup>c</sup> 2. 24. Heb. 4. 12. Rom. 11. 33. and 16. 17. 1 Tim. 2. 19 Mar. 7. 13. <sup>d</sup> *nullellus scientia & sapientia in Deo non distinguuntur*, Tit. Nam sapientia in lumine est habitus intell<sup>l</sup> etus impressus qui de Deo d<sup>r</sup>ci non debet cuius intel<sup>l</sup> etus est ipsa sapientia Kecker. Πάντα ἰδὼν δι<sup>o</sup> ὀφθαλμοῦ καὶ πάντα νοήσας. Hef. lib. 1<sup>o</sup> 3<sup>o</sup> 7. καὶ μέγ. Sap. Hence the Platonicks term God, ἐρῶντιω, all eye, seeing all. <sup>e</sup> 1 Tim. 2. 5. Rom. 9. 19. Ephes. 1. 5.

willeth most <sup>t</sup> freely <sup>g</sup> all other good things which are out of himself.

The will of God, though in it self it be but one, as is his Essence, yet in respect of the diversity of objects, and effects, it is called in the Scripture by divers names: as,

1. Love, whereby is meant Gods eternal <sup>h</sup> good will, whereby he ordained his Elect to be freely saved through Christ, and <sup>i</sup> bestoweth on them all necessary graces for this life, and that to come, <sup>k</sup> taking pleasure in their persons and services.
2. Justice <sup>l</sup> is Gods constant will, whereby he <sup>m</sup> recompenceth men and Angels according to their works; <sup>n</sup> punishing the impenitent according to their deserts, called the justice of his wrath: and <sup>o</sup> rewarding the faithfull according to his promises, called the justice of his grace.
3. Mercy, which is <sup>p</sup> Gods meer good will, and ready affection to forgive a penitent sinner, notwithstanding all his sins, and ill deserts.
4. Goodness, <sup>q</sup> whereby God willingly communicateth his good with his Creatures; and because he communicates it freely, it is termed grace.

¶ Deus voluntate sua cuncta constituit, Trism. in 4. Dal. Pim. Hinc Orpheus, Deum vocat necessitatē ratione sc. inferiorum, q. d. omnia ipsi parere coguntur. g. Voluntas Dei semper impletur, aut de nobis, aut a nobis. De nobis impletur, sed tamen non implemus eam quando peccamus; a nobis impletur, quando eorum facimus. Au. Euch. c. 100. Ro. 9. 11. Jam. 1. 21. h. 1 Joh. 3. 1. i. Psal. 43. 7. k. Gen. 4. 4. l. Norma justitiæ divinæ est Dei voluntas, quod exim vult, ideo est Justum; non quia justum, ideo vult Eph. 1. 11. m. Ro. 2. 5. 2 Thes. 1. 6. &c. 2 Tim. 4. 8. Deut. 7. 9, 10. n. Deus principium & finem & media rerum omnium tenens, rectaque linea incedens, è vestigio habet Sæculi divinæ legis vindictam, simul ut quicquam Senectutem ejus prætermisum est. Arist. 1. de mundo. o. Rom. 9. 15, 16. Ezek. 16. 6. p. Ps. 103. 8. &c. Tit. 3. 4. Semper invocantes Deum benigniorem quam te culpabilitatem, Serm. 11. Bern. Vindictæ gladium misericordiae oleo semper acuit. Niceph. l. 17. c. 3. q. Ps. 145. 7, 9, 16. Mar. 16. 27. In creaturis multa inveniuntur bona, ergo creator multo magis est bonus. Imo αὐτὰρ ὁ θεός, ipsum bonum.



5. *Truth*, whereby <sup>r</sup> God willeth constantly those things which hee willeth : effecting and performing all things which he hath spoken in his appointed time.
6. *Patience*, whereby God willingly forbear<sup>th</sup> to punish the wicked, so long as it may stand with his Justice, and untill their <sup>a</sup> sins be ripened.

*Ad penam tardus Deus est, ad pietatem velox;*

*Sed pensare solet ut gravare moram.*

7. *Holiness*, <sup>b</sup> whereby Gods nature is separated from all *prophaneness*, and abhorreth all filchiness; and so being wholly pure in himself, delighteth in the inward, and outward *purity* and *chastity* of his servants, which he infuseth into them.
8. *Anger*, <sup>c</sup> whereby is meant Gods most certain and just *Will*, in *chastening the Elect*, and in revenging and punishing the *Reprobate*, for the injuries they offer to him and his chosen : and when God will punish with *rigour* and *severity*, then it is termed *Wrath*, <sup>d</sup> *temporal* to the *Elect*, <sup>e</sup> *eternal* to the *Reprobates*.

9. The *Power* of God is that whereby he can <sup>f</sup> simply and freely do *whatsoever he will*, that is agreeable to his na-

<sup>r</sup> Jos. 13. 14. Psal. 146. 6. Num. 23. 19. *Veritas est harmonia tum intellectus & verborum cum rebus, tum etiam rerum ipsarum cum Ideis in mente divini.* Kek. *Veritas Deum verbis fides Dei dicitur, quod certò fiat, quæ ab ipso dicta sunt.* Item *constancia*, quia *sententiam non mutat.* Pol. <sup>a</sup> 2 Pet. 3. 9. Rom. 2. 9. Gen. 5. 16. <sup>b</sup> 1 Pet. 2. 5. 1 Thes. 4. 3. Heb. 12. 14. Mar. 15. 9. *Quanta sanctitas Dei, ad cuius aspectum sancti Angeli oculos pro sua tenuitate alis volantes clamant Sanctus, Sanctus, Sanctus, Jehovah Zabaoth.* Isa 6. 2, 3. <sup>c</sup> Psa. 106. 23, 29, 40, 41. Num. 15. 11. *Ira Deo est aliud quam voluntas puniendi.* Aug. 15. de civit. Dei cap. 15. Ansel. lib. 7. cap. 6. *Cur Deus Hom. Furor & ira in deo non passionem mentis, sed ultionis acerbicatem norant.* Carth. in Apoc. 19. <sup>d</sup> 1 Cor. 11. 2. <sup>e</sup> 2 Thes. 1. 10. <sup>f</sup> Gen. 17. Psa. 115. 3. Mat. 11. 26. Eph. 1. 11. Mat. 8. 2. *Deus potest omnia quæ contradictionem non implcant.* Aqu. 1. qu. 25. ar. 3. 2. *Omnipotentia excludit omnes defectus, qui sunt impotentia seu posse mentiri, mori, peccari, &c.*

ture; and whereby, as he hath made, so he still ruleth Heaven and Earth, and all things therein. This Almighty power of God, is either *absolute*, by which he can will, and do more than he willeth or doth, *Mat.* 3. 9. and 20. 53. *Rom.* 9. 18. Or *actual*, by which God doth indeed whatsoever he will, and hindereth whatsoever he will not have done, *Psal.* 115. 3.

5. *Majesty* is that by which God of his own *absolute*, and *free* authority reigneth, and ruleth, as *Lord* and *King* over all *Creatures* visible and invisible: Having both the *right* and *propriety* in all things, as <sup>h</sup> *from whom*, and *for whom* are all things; as also such a *plenitude of power*, that he can pardon the offences of all whom he <sup>i</sup> *will* have *spared*, and *subdue* all his *enemies*, whom he will have <sup>k</sup> *plagued* and destroyed, without being bound to render any *Creature* a reason of his doing; but making his own most holy, and just *will*, his only most perfect and eternal *Law*.

From all these *Attributes* riseth one which is Gods sovereign blessedness or perfection.

*Blessedness* is that <sup>l</sup> *perfect* and unmeasurable possession of joy and glory, which God hath in himself for ever: and is the cause of all the bliss and perfection that every *Creature* enjoyeth in his measure.

There are other *Attributes* figuratively and improperly ascribed unto God in the holy *Scriptures*, as by an *Anthropomorphosis*, the members of a man, *eyes*, *ears*, *nostrils*, *mouth*, *hands*, *feet*, &c. or the senses and actions of a man, as *seeing*, *hearing*, *smelling*, *working*, *walking*, *striking*, &c.

g 1 Chro. 29. 11, 12. 2 Sa. 7. 22. Apo. 5. 12, 13. h 1 Chro. 29. 14. Hinc Deus dicitur, αὐτόν γε τὰς. i Ro. 9. 15. Joh. 4. 11. k Lu. 19. 27. Psal. 2. 9. Pf. 110. 1. l Deus est Schaddai, sive αὐταρχὴς non solum quia Ipse nihil desiderat, sed etiam quod nihil in eo desiderari potest Creaturas fecit perfectas in suo quaque genere, ergo ipse perfectissimus est in se & per se. Scal. Exer. 146. Sect. 2. Mar. 14. 61. Act. 17. 25. Rom. 11. 35, 36. 1 Tim. 6. 15. Mar. 25. 34. Jam. 1. 27.

By an *Anthropopatheia* the affections and passions of a man, as gladness, grief, joy, sorrow, love, hatred, &c. or by an *Analogy*, as when he is named a *Lion*, a *Rock*, a *Tower*, a *Buckler*, &c. whose signification every <sup>m</sup> Commentary will express.

*Of all these Attributes we must hold these general Rules.*

**N**O Attribute can sufficiently express the *Essence* of God, because it is infinite, and ineffable.

Whatsoever therefore is spoken of *GOD*, is not *GOD*, but serveth rather to help our weak understanding to conceive in our reason, and to utter in our speech, the *Majesty* of his *Divine Nature*, so farr as he hath vouchsafed to reveale himselfe to us in his *word*.

1. <sup>n</sup> *All the Attributes of God* belong to every of the three *Persons*, as well as to the *Essence* it self, with the limitation of a *personal propriety*. As the *mercy* of the *Father* is *mercy begetting*; the *mercy* of the *Son* is *mercy begotten*; the *mercy* of the *Holy Ghost*, is *mercy proceeding*; and so of the rest.

3. The *Essential Attributes* of God, differ not from his *Essence*, Because they are so in the *Essence*, that they are the *very Essence* it self. ° In God therefore there is nothing which is not either his *Essence* or *person*.

4. The *Essential Attributes* of God, differ not *Essentially*, or *really* one from another (because whatsoever is in God, is *one most simple Essence*; and one admits no division) but only in *our reason* and *understanding*, which being not able to know *Earthly things*, by one *simple Act*, without the help of many distinct *Acts*, must of necessity have the help of many distinct *Acts* to know the *Incompre-*

<sup>m</sup> See Mr. Wilsons Dictionary of the Bible, most profitable to this purpose. <sup>n</sup> *Attributa omnia propter unitas tantotum singularis divinitatis personis competunt.* ° In Deo nihil est quod non sit ipse Deus, Zanch.

*hensible* GOD. Therefore ( to speak properly ) there are not in God *many Attributes*, but *One only*, which is nothing else but the *Divine Essence* it self, by what Attribute soever you call it. But in respect of our *reason*, they are said to be so many different Attributes: For our <sup>1</sup> *Understanding* conceives by the name of *mercy*, a thing differing from that which is called *Justice*. The *Essential Attributes* of God are not therefore really inseparate.

5. The *Essential Attributes* of God are not *parts* or *qualities* of the Divine Essence, nor <sup>2</sup> *Accidents* in the Essence, nor a Subject; but the very <sup>b</sup> *whole and entire Essence of God*. so that every such *Attribute* is not *alind & alind*, another and another thing, but one and the same thing. There are therefore no *Quantities* in God, by which he may be said to be *so much and so much*; nor *Qualities*, by which he may be said to be *such and such*: but <sup>c</sup> *whatsoever God is*, he is *such and the same* by his *Essence*. By this *Essence* he is *wise*, and therefore *Wisdom* it self; by his *Essence* he is *Good*, and therefore *goodness* it self; by his *Essence* he is *merciful*, and therefore *mercy* it self; by his *Essence* he is *just*, and therefore *Justice* it self, &c. In a word, God is *Great* without *Quantity*; *good*, *true*, and *just*, without *Quality*; *merciful* without *passion*; an act without *motion*; *every where* present, without *figts*; without *time*, the *first* and the *last*, the Lord of all *Creatures*, from whom all <sup>d</sup> receive themselves, and all the *good* they

p Omnia in divinis sunt unum, sibi non obviat relationis oppositio. q Attribute Dei omnia ita in ipso sunt, ut fiat ipse: ita insunt ut nihil antecederat, nihil subsequatur, sed ex intellectione nostra ( quæ perquam umbratilis est ) alia aliis prius animo comprehenduntur, Scal. Ex. 39. 5. sect. 6. a Que de Deo dicunt, *ἡγεμονία* relatione ad creaturas & sic secundum accidens, non expriment mutationem in divina essentia, sed in creaturis factam. Negantur ergo de Deo accidentia realia, non autem prædicata accidentalitæ. b Omnia quæ in Deo sunt, ita insunt, ut sint ipse Deus. c Essentia divina identificat sibi omnia quæ sunt in divinis. Biel. sup. 1. sen. d. 1. q. 5. d Exhibet omnia, accipit nihil, ipsum igitur bonum est Deus ipse semper. Trismeg. Scrm. 2. Plin.

have;



have; yet neither *needeth*, nor *receiveth* he any increase of goodness or happiness from any other.

This is the plain *description* of God, so far as he hath revealed himself to us in his *Word*.

This Doctrine (of all other) every true *Practitioner* of *Piety* must competently *know*, and necessarily believe for four *special uses*.

1. That we may discern our *true* and *only* God, from all *false Gods* and *Idols*; for the description of God is properly <sup>c</sup> known only to his Church, in whom he hath thus graciously manifested himself.

2. To possess our hearts with a greater awe of his *Majesty*, whilst we *admire* him for his *simpleness*, and *infinity*; *adore* him for his *unmeasurableness*, *unchangeableness*, and *eternity*; *seek wisdom* from his *understanding* and *knowledge*; *submit our selves* to his *blessed will* and *pleasure*; *love him*, and his *love*, *mercy*, *goodness*, and *patience*; *trust* to his *Word*, because of his *truth*; *fear him* for his *power*, *justice*, and *anger*; *reverence him* for his *holiness*, and *praise him* for his *blessedness*, and to depend all our life on him, who is the *only* Author of our *life*, *being*, and all the *good things* we have.

3. To *stir us up* to imitate the *Divine Spirit* in his holy Attributes; and to bear (in some measure) the Image of his *Wisdom*, *Love*, *Goodness*, *Justice*, *Mercy*, *Truth*, *Patience*, *Zeal*, and *Anger* against sin, that we may be *wise*, *loving*, *just*, *merciful*, *true*, *patient*, and *zealous*, as our God is.

4. Lastly, that we may in our Prayers and Meditations *conceive* aright of his *Divine Majesty*, and not according to those gross and blasphemous *imaginings*, which naturally arise in mens brains; as when they conceive God to be like an *old Man sitting in a chair*; and the blessed *Trinity* to be like that *Tripartite Idol* which Papists have painted in their Church-windows.

<sup>c</sup> Ps. 147. 19, 28. Jer. 10. 25.

When therefore thou art to pray unto God, let thine heart speak unto him, as that <sup>a</sup> eternal, <sup>b</sup> infinite, <sup>c</sup> almighty, <sup>d</sup> holy, <sup>e</sup> wise, <sup>f</sup> just, <sup>g</sup> merciful, <sup>h</sup> Spirit, and most <sup>i</sup> perfect, <sup>k</sup> indivisible Essence of three several Persons, Father, Son, and Holy Ghost; who being <sup>l</sup> present in all places, <sup>m</sup> ruleth Heaven and Earth; understandeth <sup>n</sup> all mens hearts, <sup>o</sup> knoweth all mens miseries, and is only able to bestow on us all graces which we want, and to deliver all penitent sinners, who with faithful hearts seek (for Christs sake) his help out of all their afflictions and troubles whatsoever.

The ignorance of this true knowledge of God, makes many to make an Idol of the true God, and is the only cause, why so many do profess all other parts of Gods worship and Religion, with so much irreverence and hypocrisie. Whereas if they did truly know God, they durst not but come to his holy service; and *comming*, serve him with fear and reverence; for so far doth a man fear GOD as he knoweth him; and then doth a man truly know GOD, when he joyns practice to speculation: And that is,

First, when a man doth so acknowledge and celebrate Gods Majesty, as he hath revealed himself in his Word.

Secondly, when from the true and lively sense of Gods Attributes there is bred in a mans heart a love, awe, and confidence in God: for saith God himself, <sup>p</sup> If I be a Father, where is my honour? If I be a Lord, where is my fear? O tast and see that the Lord is good, saith David. He that hath not by experience tasted his goodness, knows not how good he is. <sup>q</sup> He (saith John) that saith he

a Ps. 90. 3. b 1 Kings 8. 27. c Gen. 17. 1. Job 15. 25. d Isa. 6. 3. e Apo. 4. 8. and 15. 4. f Rom. 11. 32. and 16. 17. g Ezek. 34. 6, 7. Ps. 103. 11. and 145. 8, 9. h Deut. 32. 4. Gen. 8. 15. Ps. 145. 17. i Joh. 4. 34. j Deut. 32. 4. k Joh. 5. 7. Mat. 3. 16. Mat. 28. 10. 2 Cor. 13. 14. l 2 Kin. 8. 17. Psa. 120. 2. Jer. 23. 13. m Isa. 48. 10, 28. Dan. 4. 32. n 1 King. 8. 30. Jer. 17. 20. o Isa. 62. 16. p Psal. 34. 9. q 1 Joh. 2. 4.

knoweth God, and keepeth not his Commandements, is a lyar, and the truth is not in him. So farr therefore as we imitate God in his Goodness, Love, Justice, Mercy, Patience, and other Attributes, so farr do we know him.

Thirdly, when with inward groans, and the serious desires of our hearts, we long to attain to the perfect and plenary knowledge of his Majesty, in the life which is to come.

Lastly, this discovers how few there are, who do truly know God, for no man knoweth God but he that loveth him, and how can a man choose but love him, being the Sovereign good, if he know him? Seeing the nature of GOD is to enamour with the love of his goodness: And whosoever loveth any thing more than GOD, is not worthy of GOD; and such is every one, who settles the love and rest of his heart upon any thing besides GOD. If therefore thou doest believe that GOD is Almighty, why doest thou fear devils and enemies, and not confidently trust in GOD, and crave his help in all thy troubles and dangers? If thou believest that God is infinite, how darest thou provoke him to anger? If thou believest that GOD is simple, with what heart canst thou dissemble, and play the Hypocrite? If thou believest that GOD is the Sovereign good, why is not thy heart more settled upon him than on all worldly good? If thou doest indeed believe that God is a just Judge, how darest thou live so securely in sin without Repentance? If thou dost truly believe that God is most wise, why doest not thou refer the events of crosses and disgraces unto him, who knoweth how to turn all things to the best, unto them that love him? If thou art perswaded, that God is true, Why doest thou doubt of his promises? And if thou believest that GOD is Beauty and perfection in it self, why doest not thou make it alone the chief end

a Rom. 8. 28. b Si te habeam solum sanè tuat ardens æther, T. l. in rupa suo dissiliat que loco.

of thine *affections* and *desires*? for if thou lovest *beauty*, he is most fair; if thou desirest *riches*, he is most *wealthy*; if thou seekest *wisdom*, he is most *wise*. Whatsoever excellency thou hast seen in any creature, it is nothing but a *sparkle* of that, which is infinite <sup>c</sup> *perfection* in GOD, and when in Heaven we shall have an *immediate Communion* with GOD, we shall have them all perfectly in him communicated unto us. Briefly, in all *goodness* he is all in all. <sup>d</sup> Love that one good GOD, and thou shalt love him, in whom all the good of goodness consisteth. He that would therefore attain to the *saving knowledge* of God, must learn to know him by love. For God is love, and <sup>e</sup> the knowledge of the love of God passeth all knowledge. For all knowledge besides to know <sup>f</sup> how to love God, and to serve him onely, is nothing, upon Solomon's credit, but *vanity of vanities, and vexation of spirit*.

Kindle therefore, O my <sup>g</sup> Lady, nay rather, O my <sup>h</sup> Lord Charity, the love of thy self, in my soul, especially seeing it was thy good pleasure, that being <sup>i</sup> reconciled by the blood of Christ, I should be brought to the knowledge of thy Grace, to the *Communion* of thy glory, wherein onely consisteth my *sovereign good* and happiness for ever.

Thus, by the light of his own Word, we have seen the back parts of JEHOVAH Elohim, the eternal Trinity, whom to believe, is *saving faith* and *verity*; and unto whom, from all Creatures in Heaven and Earth, be all *praise, dominion, and glory* for ever, Amen.

Thus far of the knowledge of God. Now of the knowledge of a Mans self: And first of the state of his misery and corruption without renovation by Christ.

<sup>c</sup> Creatura omnia perfectius in Deo quam in seipsis, Dion. de. divin. cap. 8. <sup>d</sup> Ama unum illud bonum in quo omne bonum est, & sufficit, Ansel. in Pro. c. 25. <sup>e</sup> Eph. 3. 19. <sup>f</sup> John 4. <sup>g</sup> Kem. de im. christi, 1. 5. Eccl. 12. 17. <sup>h</sup> Domina immo Dominus Charitas, Bern. <sup>i</sup> Rom. 8. 9. 10. Joh. 17. 3, 22. <sup>k</sup> Cor. 13. 8.



*Meditations of the misery of a man not reconciled unto  
God in Christ.*

**O** Wretched man, where shall I begin to describe thine endless misery! who art<sup>k</sup> *condemned* as soon as *conceived*; and adjudged to *eternal death*, before thou wast born to a temporal life. A beginning indeed I finde, but no end of thy miseries. For when *Adam* and *Eve*, being created after Gods own *Image*, and placed in *Paradise*, that they and their Posterity might live in a blessed state of life immortal, having dominion of all earthly creatures, and only restrained from the fruit of *one tree*, as a sign of their *subjection* to the Almighty Creator; though God forbade them this one small thing under the penalty of eternal death; yet they believed the *devils word* before the *Word of God*; making God ( as much as in them lay ) a *lyar*. And so being *unthankful* for all the benefits which God bestowed on them, they became *male-content* with their present state, as if God had dealt *enviously*, or *niggardly* with them; and believed that the *devil* would make them partakers of farr more glorious things than *ever* God had bestowed upon them; and in their pride they fell into *high treason* against the *most High*; and disdaining to be Gods subjects, they affected blasphemously to be *Gods themselves*, equals unto God. Hence, till they repented ( losing *Gods Image* ) they became like unto the *devils*; and so all their posterity, as a *traiterous brood* ( whilst they remain impenitent like thee ) are subject in this life to all *curst miseries*, and in the life to come to the *everlasting fire* prepared for the *devil* and his *angels*.

Lay then aside for a while *doting vanities*, and take the view with me of thy *doleful miseries*; which duly surveyed, I doubt not, but that thou wilt conclude, that it

<sup>k</sup> *Damnatus antequam natus, Aug.*

is far better never to have *Natures being*, than not to be by *Grace* a practitioner of Religious Piety.

Consider therefore thy misery;

1. In thy *life*.
2. In thy *death*.
3. After *death*.

In thy *life*.

1. The miseries accompanying thy *body*.
2. The miseries which deform thy *soul*.

In thy *death*; miseries which shall oppress thy body and soul.

After *death*; the miseries which overwhelm both body and soul together in hell.

And first, let us take a view of those miseries which accompany thy body; according to the four ages of thy *life*.

1. *Infancy*.
2. *Youth*.
3. *Manhood*.
4. *Old age*.

*Meditations of the miseries of Infancy.*

What wast thou being an *Infant*, but a *brute*, having the shape of a man? was not thy body conceived in the heat of lust, the secret of shame, and stain of *original sin*? And thus wast thou cast naked upon the Earth, all imbrewed in the *blood* of filthiness, (filthy indeed; when the Son of GOD, who disdained not to take on him mans *nature*, and the infirmities thereof: yet thought it unbeseeming his Holinesses to be conceived after the sinful manner of mans conception.) So that thy mother was ashamed to let thee know the manner thereof: What cause then hast thou to boast of thy *birth*, which was a *curst* pain to thy mother, and to thy self the entrance into a troublesome life? the greatness of which mi-

series, because thou couldst not utter in words, thou didest express (as well as thou couldest) in weeping tears.

*Meditations of the miseries of Youth.*

**W**Hat is *Youth*, but an untamed *Beast*? all whose actions are *rash* and *rude*, not capable of good counsell, when it is given: and *Ape-like*, delighting in nothing but toys and babies? Therefore thou no sooner beganest to have a little strength and discretion, but forthwith thou wast kept under the rod, and fear of Parents and Masters: as if thou hadst been born to live under the discipline of others rather than at the disposition of thine own will. No tired horse was ever more willing to be rid of his burthen, than thou wast to get out of the servile state of this bondage. A state not worthy the description.

3. *Meditations of the misery of Mankind.*

**W**Hat is *mans estate*, but a Sea, wherein (as waves) one trouble ariseth in the neck of another; the latter worse than the former? No sooner didst thou enter into the affairs of this World, but thou wast inwrapped about with a clond of miseries; The *Flesh* provokes thee to lust, the *World* allures thee to pleasures, and the *Devil* tempts thee to all kind of sinnes; fears of enemies affright thee; suites in Law do vex thee, wrongs of ill Neighbours do oppress thee, cares for Wife and children do consume thee, and disquietness 'twixt open foes and false friends, do in a manner confound thee: Sin stings thee within; Satan layes snares before thee: Conscience of sins past, doggeth behind thee. Now adversity on the left hand frets thee, anon prosperity on thy right hand flatters thee: over thy head Gods vengeance due to thy sin, is ready to fall upon thee: And under thy feet Hells mouth is ready to swallow thee up. And in this miserable estate

estate whither wilt thou goe for rest and comfort? the house is full of cares, the field full of toyle, the Countrey of rudenesse, the City of factions, the Court of envy, the Church of sects, the Sea of Pirates, the Land of Robbers. Or in what state wilt thou live, seeing wealth is envied, and poverty condemned; Wit is distrusted, and simplicity is derided, Superstition is mocked, and Religion is suspected; Vice is advanced, and Vertue is disgraced? O with what a body of sinne art thou compassed about in a World of wickednesse? What are thine Eyes but Windows, to behold vanities? What art thine Ears but flood-gates to let in the streams of iniquity? What are thy senses, but matches to give fire to thy lusts? what is thine Heart, but the Anvill, whereon Satan hath forged the ugly shape of all lewd affections? Art thou nobly descended? thou must put thy self in peril of forein wars, to get the reputation of earthly honour, oft times hazard thy life in a desperate combat, to avoid the aspersions of a coward. Art thou born in mean estate? Lord! What paines and drudgery must thou indure at home and abroad, to get maintenance? and all perhaps scarce sufficient to serve thy necessity; and when (after much service and labour) a man hath got something, how little certainty is there in that which is gotten? seeing thou seest by daily experience, that he who was rich yesterday, is to day a beggar: he that yesterday was in health, to day is sick: he that yesterday was merry and laughed, hath cause to day to mourn and weep: he that yesterday was in favour, to day is in disgrace, and he who yesterday was alive, to day is dead: and thou knowest not how soon, nor in what manner thou shalt die thy self. And who can enumerate the losses, crosses, griefs, disgraces, sicknesses, and calamities which are incident to sinfull man? To speak nothing of the death of friends and children, which oft-times seems to be unto us far more bitter than present death it self.



*Meditations of the misery of Old age.*

**W**Hat is *Old-age*, but the *Receptacle* of all *maladies*? For if thy lot be to draw thy *dayes* to a long date, in comes old bald-headed age, stooping under *dotage*, with his *wrinkled Face*, rotten *Teeth*, and *stinking Breath*: *Testy* with *Choler*, *withered* with *driness*, *dimmed* with *blindness*, *absurded* with *deafness*, *overwhelmed* with *sickness*, and *bowed together* with *weakness*, having no use of any sense but of the sense of pain; which so racketh every member of his body, that it never easeth him of grief, till it hath thrown him down to his *grave*.

Thus far of the *miseries* which accompany the body. Now of the *miseries* which accompany chiefly the soul in this life.

*Meditations of the misery of the soul in this life.*

**T**HE misery of thy soul will more evidently appear, if thou wilt consider,

1. The *Felicity* she hath lost.
2. The *Misery* which she hath pulled upon her self by sin.

1. The *Felicity* lost, was first the fruition of the *Image* of God, whereby the soul was like unto God in *knowledge*, Col. 3. 10. enabling her perfectly to understand the *revealed Will* of God, Rom. 12. 2. Secondly, *true holiness*, by which she was free from all *prophane error*. Thirdly, *Righteousness*, whereby she was able to incline all her natural powers, and to frame uprightly all her *actions* proceeding from those powers. With the loss of this *divine Image* she lost the *Love* of God, and the blessed *communion* which she had with His *Majesty*: wherein consisteth her *life* and *happiness*. If the loss of *earthly* riches vex thee so much,

how

how should not the loss of this *divine treasure* perplex thee much more?

2. The misery which she pulled upon *her self*, consists in two things:

1. *Sinfulness.*

2. *Cursedness.*

1. *Sinfulness* is an universal corruption, both of her *Nature* and *Actions*: for her <sup>a</sup> *Nature* is infected with a proneness to every sin continually, the <sup>b</sup> *Mind* is stuffed with *vanity*, the <sup>c</sup> *Understanding* is darkened with *ignorance*, the <sup>d</sup> *Will* affecteth nothing but vile and *vain things*: All her <sup>e</sup> *Actions* are evil: Yea, this deformity is so violent, that oftentimes in the regenerate soul, the *Appetite* will not obey the government of *Reason*, and the *Will* wandereth after, and yields consent to sinful motions. How great then is the violence of the *Appetite* and *Will* in the *Reprobate* soul, which still remains in her natural corruption: Hence it is, that thy wretched *Soul* is so deformed with *sin*, defiled with *lust*, polluted with *filthynesse*, outraged with *passions*, overcarried with *affections*, pining with *Envy*, overcharged with *Gluttony*, surfettied with *Drunkennes*, boyling with *Revenge*, transported with *Rage*, and the glorious *Image* of *God* transformed to the ugly *shape* of the <sup>f</sup> *Devil*, so far as it once <sup>g</sup> repented the *Lord*, that ever he made man.

From the former flows the other part of the *Soul's* miseries, called <sup>h</sup> *cursedness*, whereof there are two degrees.

1. *In part.*

2. *In the fulness thereof.*

1. *Cursedness in part* is that which is inflicted upon the soul in *life*, and *death*, and is common to her with the body.

The *Cursedness* of the soul in *life* is the *wrath* of *God*, which lieth upon such a creature so far, as that all things,

<sup>a</sup> Eph. 2. 3. Gen. 6. 5. <sup>b</sup> Rom. 12. 2. Eph. 4. 17. <sup>c</sup> 1 Cor. 2. 14. <sup>d</sup> Psal. 2. 3. <sup>e</sup> Rom. 3. 12. Rom. 5. 10. <sup>f</sup> Job. 8. 44. <sup>g</sup> Gen. 6. 6. <sup>h</sup> Deut. 27. 26. Gal. 3. 10. Psal. 119. 21.

not *only calamities*, but also very <sup>i</sup>  *blessings* and <sup>k</sup> *graces* turn to ruine. <sup>l</sup> *Terrours of Conscience* drives him from God and his service, that he dares not come to his presence and Ordinances: but is <sup>m</sup> given up to the <sup>n</sup> *slavery of Satan* and to his own *lusts*, and vile *affection*.

This is the *curfedness* of the Soul in *life*: Now follows the *curfedness* of the Soul and Body in *death*.

<sup>i</sup> Rom. 2. 4, 5. Jer. 28. 12. & Isa. 28. 13. <sup>l</sup> Gen. 3. 8, 10. and 24. Heb. 2. 15. <sup>m</sup> Rom. 1. 21, 24, 26. <sup>n</sup> Eph. 2. 2. Col. 3. 13.

*Meditations of the misery of the body and  
soul in death.*

**A**FTER that the *aged-man* hath consisted with long-sickness, and having endured the brunt of *pain* should now expect some *ease*: In comes *Death* (*natures slaughter-man*, *Gods curse*, and *Hells purveyor*) and looks the *Old-man* grim and black in the face: and neither pitying his *age*, nor regarding his long endured *doLOURS*, will not be hired to *forbear* either for *silver* or *gold*, nay he will not take to spare his *life*, *skin for skin*, and *all that the old man hath*: but *batters* all the principal parts of his body; and arrests him to appear before the terrible Judge. And as thinking that the *Old-man* will not dispatch to go with him fast enough, Lord! how many darts of *calamities* doth he shoot through him, *stitches*, *aches*, *cramps*, *feavers*, *obstructions*, *rheumes*, *flegme*, *collick stone*, *wind*, &c.

O what a *ghastly sight* it is, to see him then in his bed, when *Death* hath given him his *mortal wound*! What a *cold sweat* over-runs all his body? What a *trembling* possesseth all his *members*? The *head* shooteth, the *face* waxeth pale, the *nose* black, the *neather jaw-bone* hangeth down, the *eye-strings* break, the *tongue* altereth, the *breath* shortneth and smelleth earthly, the *throat* rattleth, and at every gasp the *heart-strings* are ready to break asunder.

Now

Now the miserable soul *sensibly* perceiveth her earthly body to begin to *die*: For as towards the *dissolution* of the universal frame of the great world, the *Sun* shall be turned into *darknesse*, the *Moon* into *blood*, and the *Stars* shall fall from *heaven*, the *Air* shall be full of *storms*, and *flashing Meteors*; the *Earth* shall tremble, and the *Sea* shall roar, and *mens hearts* shall fail for fear, expecting the end of such sorrowful *beginnings*: So towards the *dissolution* of *man* (which is the little world) his *Eyes* which are as the *Sun* and *Moon*, lose their light and see nothing! ut blood-guiltiness of sin; the rest of the *Senses*, as *lesser Stars*, do one after another fail and fall; His *Mind*, *Reason*, and *Memory*, as heavenly *powers* of his soul are shaken with fearful storms of *despair*, and fierce flashings of *Hell fire*; his Earthly body begins to shake and tremble, and the *humours* like an overflowing *Sea*, roar and rattle in his throat, still expecting the woful end of these dreadful *beginnings*.

While he is thus summoned to appear at the great *Assizes* of Gods Judgement, behold, a *Quarter-sessions*, and *Jayle-delivery* is held within himself: Where *Reason* sits as Judge, the *Devil* puts in a *bill* of inditement, as large as that book of *Zachary*; Zach. 5. 2. & Ezek. 2. 10. wherein is alleadged all thy *evil deeds*, that ever thou hast *committed*, and all the *good deeds* that ever thou hast *omitted*, and all the *curses* and *judgements* that are due to every sin. Thine own *conscience* shall accuse thee, *Joh* 3. 20. and thy *Memory* shall give better *evidence*, and *Death* stands at the *Bar* ready as a cruel *Executioner* to dispatch thee. If thou shalt thus condemn *thy self*, how shalt thou escape the just condemnation of *God*, who knows all thy misdeeds better than thy self? Paine wouldst thou *put out of thy mind*, the remembrance of thy wicked deeds, that trouble thee: but they flow faster into thy remembrance, and they will not be put away, but cry unto thee, *We are thy works*, and *we will follow thee*: And whilst thy soul is thus *within*, out of *peace* and *order*, thy children, wife and friends, trouble thee as fast,



to have thee put thy *goods in order*; some crying, some craving, some pitying, some chearing: all like *Flesh-flies*, helping to make thy *sorrows* more *sorrowfull*. Now the *Devils*, who are come from *hell* to fetch away thy *soul*, *Luke 12. 10.* begin to appear to her, and wait, as soon as she comes forth to take her and carry her away. *Stay* she would within, but that she feels the body begin by degrees to die: and ready like a *ruinous house* to fall upon her head. *Fearfull* she is to come forth, because of those *Hell-hounds* which wait for her comming. O, she that spent so many *dayes* and *nights* in vain and idle *pastimes*, would now give the *whole world*, if she had it, for one *hours* delay, that she might have space, to *repent* and *reconcile* herself unto *God*: But it cannot be, because her *Body* which joyned with her in the *actions* of sin, is altogether now unfit to joyn with her in the *exercise* of *Repentance*: and *Repentance* must be of the *whole man*.

Now she sees that all her *pleasures* are gone, as if they had never been: And that but onely *torments* remain, which never shall have end of *being*. Who can sufficiently expresse her *remorse* for her *sinnes past*, her *anguish* for her *present misery*, her *terror* for her *torments to come*.

In this extremity, she looks every where for help, and she finds her self every way *helpless*. Thus *Proseropina*. in her *greatest misery* (desirous to hear the *least word* of comfort) she directs this or the like *speech* unto her *Eyes*: O *eyes* who in time past were so *quick-sighted*, can ye *spie* no *comfort*, nor any way how I might *escape* this *dreadfull danger*? But the *eye-strings* are *broken*, they cannot see the *candle* that burneth before them, nor discern whether it be *day* or *night*.

The *Soul* (finding no comfort in the *Eyes*) speaks to the *Ears*: O *Ears* who were wont to recreate your selves, which hearing new pleasant *discourses*, and *Musicks* sweetest *harmony*: can you hear any *news* or *tidings* of the least comfort for me? The *Ears* are either so *deaf*, that

that they cannot hear *at all*, or the sense of *hearing* is grown so weak, that it cannot indure to hear his dearest friends to *speake*. And why should *those ears* hear any *tidings* of joy in *Death*, who could never abide to hear the glad *tidings* of the *Gospel* in his *life*? The *Ear* can minister no *comfort*.

Then she intimates her grief unto the *Tongue*. *O Tongue*, who wast wont to *brag* it out with the *bravest*, where are now thy big and daring *words*? now (in my greatest need) canst thou *speake* nothing in my defence? Canst thou neither *daunt* these *Enemies* with *threatning words*, nor *intreat* them with *fair speeches*? Alas, the *Tongue* two dayes ago lay *speechless*: it cannot in his greatest extremity, either *call* for a little *drink*, or desire a friend to *take away* with his finger the *flegm*, that is ready to *choak him*.

Finding here no hope of help, she speaks unto the *Feet*. Where are ye, *O feet*, which sometime were so nimble in *running*? can you *carry me* no where out of this dangerous place? The *feet* are *stone-dead* already: If they be not *stirred*, they cannot *stir*.

Then she directs her speech unto her *hands*: *O hands*, who have been so often approved for manhood, in *place* and *war*, and wherewith I have so often defended my *self*, and offended my *foes*; never had I more need than now. *Death* looks me grim in the face, and kills me: *Hellish fiends* wait about my bed to *devour me*: Help *now* or I perish for *ever*. Alas, the *hands* are so *weak* and do so *tremble* that they cannot reach to the *mouth* a *spoonful* of *sipping* to relieve languishing *nature*.

The *wretched soul* seeing her self thus *desolate*, and altogether destitute of friends, help and comfort; and knowing that *within an hour* she must be in *everlasting pains*, retires her self to the *heart* (which of all *members* is *primum vivens*, and *ultimum moriens*) from whence she makes this *doleful lamentation* with her self:

O miserable creature that I am! \* *How do the sorrows of death compass me! How do the floods of Belial make me afraid! Now have, indeed, the snares both of the first and second death overtaken me at once. O how suddenly hath Death stohn upon me with insensible degrees! Like the Sun which the Eye perceives not to move, though it be most swift of motion. How doth Death wreak on me his spite without pity! The God of mercy hath utterly forsaken me: and the Devil who knows no mercy, waits for to take me. How often have I been warned of this doleful day, by the faithful Preachers of Gods Word, and I made but a jest thereat? What profit have I now of all my pride, fine house, and brave apparel? What's become of the sweet relish of all my delicious fare? All the worldly goods which I so carefully gathered, would I now give for a good Conscience, which I so carelessly neglected. And what joy remains now of all my former fleshly pleasure, wherein I placed my chief delight? Those foolish pleasures were but deceitfull dreams, and now they are past like vanishing shadows; but to think of those eternal pains, which I must endure for those short pleasures, pains me as Hell before I enter into Hell. Yet justly I confess, as I have deserved, I am served, that being made after Gods Image, a reasonable soul, able to judge of mine own estate, and having mercy so often offered, and I intreated to receive it; I neglected Gods grace, and preferred the pleasures of sinne before the religious care of pleasing God: lewdly spending my short time without considering what accounts I should make at my last end. And now all the pleasures of my life being put together, countervail not the least part of my present pain: My joyes were but momentary and gone before I could scarce enjoy them: my miseries are eternal, and never shall know end. O that I had spent the hours*

\* The doleful lamentation of the Reprobate soul at point of death.  
— Sam. 22. 5.

that I consumed in *carding, dicing, playing*, and other vile exercises, in reading the Scriptures, in hearing Sermons, in receiving the Communion, in *weeping* for my *sins*, in *fasting, watching, praying*, and in *preparing my soul*, that I might have now departed in the *assured hope* of everlasting salvation! O that I were now to begin my life again, how would I condemn the *world*, and the *vanities* thereof! How *Religiously* and *purely* would I lead my life! How would I frequent the *Church*, and sanctifie the *Lords Day*! If *Satan* should offer me all the treasures, pleasures, and promotions of this World, he should never intice me to *forget these terrors* of this last dreadfull hour. But, O corrupt *carcase*, and stinking *carrion*! How hath the Devil deluded us? and how have we *served* and *deceived* each other? and pulled *swift damnation* upon us both? Now is my case more miserable than the *beast* that perisheth in a ditch: For I must go to *answer* before the *Judgement Seat* of the righteous Judge of Heaven and Earth; where I shall have none to speak for me; and *these wicked fiends* who are privy to all my evil deeds, will accuse me, and I cannot excuse my self. *My own heart already condemns me*, I must needs therefore be *damned* before his *Judgement-seat*: and from thence be carried by these *infernal fiends*, into that *horrible prison* of endless torments, and utter *darknesse*, where I shall *never* more see light, that *first* most excellent thing that God made. I who gloried heretofore in being a *Libertine*, am now inclosed in the very *clawes* of Satan: as the trembling *Partridge* is within the *gripping talents* of the ravenous *Faulcon*. Where shall I lodge to night? And who shall be my companion? O *horror* to think! O *grief* to consider! O *curst* be the day wherein I was born, and let not the day wherein my mother bare me, be blessed. *Curst* be the man that shewed my Father, saying, *A child is born unto thee, and comforted him*. *Curst* be that man, because he slew me not. O that my Mother might have been my grave, or her womb a  
per-



perpetual conception ! How is it that I came forth of the womb, to endure their hellish sorrows ! and that my dayes should thus end with eternal shame ! Cursed be the day that I was first united to so lewd a Body ! O that I had but so much favour, as that I might never see thee more ! Our parting is bitter and doleful : but our meeting again , to receive at that dreadful day, the fulness of our deserved vengeance, will be far more terrible and intollerable. But what mean I thus ( by too late lamentation ) to seek to prolong time ? My last hour is come : I hear the heart-strings break : This filthy House of clay falls on my head : here is neither hope, help, nor place of any longer abiding. And must I needs be gone ? thou filthy carcass, O filthy carcass, with fare ill, fare well, I leave thee : And so all trembling she cometh forth and forth with is seized upon by infernal fiends who carry her with a violence, torrenti similis, to the bottomless Lake that burneth with fire and brimstone : Where she is kept as a prisoner in torments, till the general Judgement of the great day.

The loathsome carcass is afterwards laid in the grave. In which action for the most part, the dead bury the dead, that is, They who are dead in sin, bury them who are dead for sin. And thus the godless and unregenerate worldling, who made Earth his Paradise, his Belly his God, his Lust his Law : as in his life he sowed vanity, so he is now dead and reapeth misery. In his prosperity he neglected to serve God : In his adversity God refuseth to serve him. And the Devil, whom he long served, now at length pays him his wages. Detestable was his life, damnable his death. The Devil hath his soul ; the grave hath his carcass : in which pit of corruption, den of death, and dungeon of sorrow, let us leave the miserable Caitiffe, rotting with his mouth full of Earth, his belly full of worms, and his carcass full of stench ; expecting a fearful Resurrection when it shall be reunited with the soul ; that as they sinned together, so they may be eternally tormented together.

Thus

Thus far of the miseries of the *soul and body* in death, which is but *curfedness in part*: now follows the *fulness of cursedness*; which is the misery of the *soul and body* after death.

*Meditations of the misery of a man after death, which is the fulness of cursedness.*

**T**He *fulness of cursedness* (when it falls upon a creature, not able to bear the brunt thereof) *presseth* him down to that bottomless <sup>a</sup> *deep* of the endless <sup>b</sup> *wrath* of Almighty God; which is called the <sup>c</sup> *damnation of Hell*. This *fulness of cursedness* is either *particular* or *general*.

*Particular*, is that which in a less measure of fulness, lighteth upon the <sup>d</sup> *soul immediately* as soon as she is separated from the body: For, in the very *instant* of dissolution, she is in the sight and presence of GOD. For when she ceaseth to see with the Organ of *fleshy eyes*, she seeth after a spiritual manner, like <sup>e</sup> *Stephen*, who saw the *Glory of God*, and *Jesus standing at his right hand*: or, as a man, who being *blind born*, and *miraculously* restored to his sight, should see the *Sun*, which he never saw before. And there by the testimony of her own *Conscience*, *Christ* the righteous *Judge*, who knoweth all things, *maketh* her, by his *Omni-present Power*, to understand the doom and judgement that is due unto her sins, and what must be her *eternal* state. And in this manner standing in the *sight* of Heaven, not fit for her *uncleanness* to come into Heaven; she is said to stand before the *Throne of God*. And so forthwith she is carried by the evil *Angels*, who came to fetch her with violence, into *Hell*, where she is kept as in a *Prison*, in *everlasting pains*, and *chains*, *under darkness* unto the *Judgement of the great day*: But not in that *extremity* of torments which she shall finally receive at the last day.

a Luk. 8. 28. and 10. 23. b Thess. 1. 10. c Mt. 23. 33. d Luke 16. 22, 23. e 1 Pet. 3. 19. Jude v. 6:7. f Acts 7. 5.

The general fulnesse of *curse* is in a <sup>f</sup> greater measure of fulnesse which shall be inflicted upon both the <sup>s</sup> *Soul* and *Body*, when ( by the mighty power of *Christ*, the *supream Judge* of Heaven and Earth) the one shall be brought out of *Hell*, and the other out of the grave as *Prisoners*, to receive their dreadful doom, according to their evil deeds. How shall the *Reprobate*, by the roaring of the *sea*, the quaking of the *earth*, the trembling of the *Powers* of Heaven, and terrours of *Heavenly signs* be driven at the worlds end, to their wits end! Oh, what a wofull salutation will there be betwixt the damned *Soul* and *Body*, at their re-uniting at that terrible day!

<sup>b</sup> Oh sink of *Sinne*, O lump of *Filthiness* (will the *Soul* say unto her *Body*) how am I compelled to re-enter into thee, not as into an *Habitation* to rest, but as a *Prison* to be tormented together! How doest thou appear in my sight like *Jephthe's Daughter*, to my greater torment! Would God thou hadst perpetually rotted in the grave, that I might never have seen thee again! How shall we be confounded together, to hear before *God*, *Angels*, and men, laid open all those *secret sins* which we committed together! Have I lost *Heaven* for the love of such a stinking *carriion*? Art thou the *Flesh*, for whose pleasures I have yielded to commit so many Fornications? O filthy *Belly*, how became I such a fool as to make thee my *God*? How mad was I for momentary joyes to incurre these torments of eternal pains! Ye *Rocks and Mountains*, why skip ye so like *Rams*, *Psal.* 144. 4. and will not fall upon me to hide me from the face of him that comes to sit on yonder *Throne*; for the great

<sup>f</sup> Postquam anima de corpore est egressa, subito iudicium christi de salute cognoscit. Aug. l. 1. de anim. & ejus orig. c. 4. Hier. ep. ad Pannar.  
<sup>g</sup> Anima damnata continuo invaditur à demonibus, qui crudelissime eam rapientes ad infernum d. ducunt. Cyril. Ale. in Orat. de exit. anim. Mat. 5. 34. and 23. 31. Luk. 12. 30. and 16. 12. 1 Pet. 3. 10. Jude v. 7. Luk. 16. 14. Luk. 1. 31. <sup>b</sup> The damned souls Apostrophe to the body at their second meeting.

day of his Wrath is come, and who shall be able to stand? Apoc. 6. 16, 17. *Why tremblest thou thus, O Earth, at the presence of the Lord, and wilt not open thy mouth, and swallow me up, as thou didst Korah, that I be seen no more.*

O damned furies! I would ye might without delay, tear me in pieces, on condition that you would tear me unto nothing! But whilst thou art thus in vain bewailing thy misery, the<sup>i</sup> Angels hale thee violently away from the brink of thy grave to some place near the Tribunal seat of Christ; where being as a cursed Goat, separated to stand beneath on Earth, as on the left hand of the Judge; Christ shall rip up all the benefits he bestowed on thee, and the torments he suffered for thee, and all the good deeds which thou hast omitted, and all the ungratefull villanies which thou didst commit against him, and his holy Laws.

Within thee thine own conscience (more than a thousand witnesses) shall accuse thee; the Devils who tempted thee to all thy lewdness, shall on the one side testify with thy conscience against thee; and on the other side, shall stand the Holy Saints and Angels approving Christs Justice, and detesting so filthy a Creature: Behinde thee an hideous noise of innumerable fellow-damned Reprobates tarrying for thy company. Before thee all the world<sup>k</sup> burning in flaming fire. Above thee, an irefull Judge of deserved vengeance, ready to pronounce his sentence upon thee. Beneath thee, the fiery and sulphurous mouth of the bottomless pit, gaping to receive thee. In this wofull Estate, to hide thy self, will be impossible (for on that condition, thou wouldst<sup>l</sup> wish, that the greatest Rock might fall upon thee; to appear will be intollerable, and yet thou must stand forth, to receive with other Reprobates this thy sentence, Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels.

<sup>m</sup> Depart from me] There is a separation from all joy and happiness.

<sup>i</sup> Mat. 13. 41. Mar. 14. 31    <sup>k</sup> Ansel. l. Meditat. l Apoc. 6. 16, 17.  
<sup>l</sup> Bonavent. postil. Dom. 3. post Pent. Sermon 2.



*Ye cursed* ] There is a black and direful *Excommunication*.

*Into fire* ] There is the cruelty of pain.

*Everlasting* ] There is the perpetuity of punishment.

*Prepared for the Devil and his angels.* ] Here are thy infernal torments, and tormenting companions.

O terrible sentence ! from which the condemned cannot escape ; which being pronounced , cannot possibly be withstood ; against which a man cannot except , and from which a man can no where appeal . So that to the damned nothing remains but *hellish torments* , which knows neither ease of pain , nor end of time . From the *Judgement seat* thou must be thrust by *Angels* ( together with all the damned *Devils* and *reprobates* ) into the <sup>m</sup> *bottomless Lake* of

*m Apo. 21. 8.* utter darkness, that perpetually burns with fire and brimstone. Whereinto, as soor as thou shalt be thrust, there shall be such weeping woes, and wailing, that the cry of the company of *Corah*, *Dathan*, and *Abiram*, when the earth swallowed them up, was nothing comparable to this howling; nay, it shall seem unto thee a *Hell*, before thou goest into *Hell*, but to hear it.

Into which bottomless *Lake* after that thou art once plunged, thou shalt ever be falling down, and never meet a bottom; and in it, thou shalt ever lament, and none shall pity thee : thou shalt alwayes weep, for pain of the fire, and yet gnash thy teeth for the extremity of cold : thou shalt weep to think that thy miseries are past remedy; thou shalt weep to think that to repent is to no purpose ; thou shalt

weep to think how for the shadows of short pleasure, thou hast incurred these sorrows of eternal pains : thou shalt weep , to see how that weeping it self can nothing prevail : yea in weeping thou shalt weep more tears than there is water in the Sea, for the water of the sea is finite, but the weeping of a Reprobate shall be infinite.

There thy lascivious eyes shall be afflicted with sights of  
gastly

gastly *Spirits*; thy curious *Ears* shall be affrighted with hideous noise of howling *Devils*, and the gnashing teeth of damned *Reprobates*; thy dainty *Nose* shall be cloyed with noysom stench of *Sulphur*; thy delicate *Taste* shall be pained with intollerable *hunger*; thy drunken *Throat* shall be parched with unquenchable thirst; thy *Mind* shall be tormented to think how for the love of abortive pleasures, which perished ere they budded, thou so foolishly lost *Heavens* joyes, and incurredst *Hellish* pains, which last beyond eternity. Thy conscience shall ever sting thee like an Adder, when thou thinkest how often *Christ* by his Preachers offered thee remission of sins, and the Kingdom of Heaven freely unto thee, if thou wouldst but believe and repent; and how easily thou mightest have obtained mercy in those daies; how near thou wast many times to have repented, and yet didst suffer the Devil and the World to keep thee still in impenitency, and how the day of mercy is now past, and will never dawn again.

How shall thy understanding be racked to consider, how for *Momentary Riches*, thou hast lost the eternal treasure; and changed *Heavens* felicity for *Hells* fury! where every part of thy body, without intermission of pain, shall be continually tormented alike.

In these *Hellish* torments, thou shalt be for ever deprived of the *Beatifical sight* of God, wherein consists the Sovereign good, and life of the soul. Thou shalt never see light, nor the least sight of joy, but lye in a perpetual Prison of utter darkness; where shall be no order, but horror; no voice, but of blasphemers and howlers; no noise, but of tortures and tortured; no society, but of the Devil and his Angels, who being tormented themselves, shall have no other ease, but to wreak their fury in tormenting thee. Where shall be punishment without pitty; misery, without mercy; sorrow, without succour; crying, without comfort; mischief, without measure; torment, without ease; where the worm dieth not, and the fire is never quenched, Mark 9.

43. where the *wrath* of God shall seize upon the Soul and Body, as the *flame* of fire doth on the lump of *Pitch* or *Brimstone*. In which *flame* thou shalt ever be *burning*, and never *consumed*; ever *dying*, and never *dead*; ever *roaring* in the pangs of death, and never rid of those pangs, nor knowing end of thy pains. So that after thou hast endured them so many thousand years, as there are *grasses* on the *earth*, or *sands* on the *sea-shore*, thou art no nearer to have an end of thy torments than thou wast the first day that thou wast cast into them; yea, so far are they from ending, that they are ever but beginning. But if after a *thousand* times so many *thousand years*, thy damned soul could but conceive a hope, that those her torments should have an end, this would be *some* comfort, to think, that at length an end will come. But as oft as the *Mind* thinketh of this word *Never*, it is *another Hell*, in the midst of Hell.

This thought shall force the damned to cry *ὦ αἰ, ὦ αἰ*, as much as if they should say, *ὦ αἰ, ὦ αἰ*, O Lord *not ever*, *not ever* torment us thus. But their *conscience* shall answer them as an *Eccho*, *αἰ, αἰ*, *ever, ever*. Hence shall arise their doleful *ὦ αἰ*, *wo* and *alas* for evermore.

This is that *second death*, the *general perfect fulness* of all *curse* and *misery*; which every damned *Reprobate* must suffer, so long as God and his Saints shall enjoy *bliss* and *felicity* in heaven for evermore.

Thus far of the *misery* of man in his state of *corruption*; unless that he be renewed by *Grace* in *Christ*.

Now follows the *knowledge* of *Mans self*, in respect of his state of *regeneration* by *Christ*.

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*Meditations of the state of a Christian reconciled  
to God in Christ.*

**N**OW let us see, how happy a godly man is, in his state of *renovation*, being reconciled to God in *Christ*.

*The godly man, whose corrupt nature is renewed by grace*

in *Christ*, and become a *new creature*, is blessed in a three-fold respect. First, in his life. Secondly, in his death. Thirdly, after death.

1. His *blessedness* during this life, is but in part, and that consists in seven things.

1. Because he is *conceived* of the <sup>a</sup> *Spirit* in the womb of his <sup>b</sup> *Mother* the *Church*; and is <sup>c</sup> *born* not of blood, nor of the will of the flesh, nor of the will of man, but of God, who in *Christ* is his <sup>d</sup> *Father*: So that the <sup>e</sup> *Image* of God his *Father* is renewed in him every day more and more.

2. He hath, for the *merits* of *Christ's* sufferings, all his sins, *original* and *actual*, with the *guilt* and *punishment* belonging to them, <sup>f</sup> *freely* and *fully* forgiven unto him. And all the <sup>g</sup> *righteousness* of *Christ* as *freely* and *fully* imputed unto him; and so God is <sup>h</sup> *reconciled* unto him; and <sup>i</sup> *approveth* him as *righteous* in his sight and account.

3. He is freed from *Satans* <sup>k</sup> *bondage*, and is made a <sup>l</sup> *Brother* of *CHRIST*, a fellow <sup>m</sup> *heir* of his heavenly Kingdom; and a *spiritual* <sup>n</sup> *King* and *Priest*, to offer up <sup>o</sup> *spiritual* sacrifices to God by *Jesus Christ*.

4. God *spareth* him, as a man *spareth* his own Son, that *serveth* him. And this *sparing* consists,

- In {
1. Not taking notice of every fault, but bearing with his infirmities, *Exodus* 34. *Verse* 6, 7. A loving Father will not cast his child out of doors in his sickness.
  2. Not making his punishment when he is chastened, as great as his deserts, *Psalms* 103. 10.
  3. Chastening him moderately, when he saith that he will not by any other means be reclaimed, 2 *Samuel* 7. *Verse* 14, 15. 1 *Cor.* 11. *Verse* 32.

<sup>a</sup> Joh. 3. 5. <sup>b</sup> Gal. 4. 16. <sup>c</sup> Joh. 1. 23. <sup>d</sup> Gal. 4. 6, 7. 2 *Cor.* 9. 8. <sup>e</sup> Eph. 4. 2, 3, 13. Col. 3. 10. <sup>f</sup> Rom. 4. 8, 25. Rom. 8. 1, 2. 1 *Pet.* 2. 24. <sup>g</sup> Rom. 4. 5, 19. <sup>h</sup> 2 *Cor.* 5. 19. <sup>i</sup> Rom. 8. 33, 34. <sup>k</sup> Acts 16. 18. Ephes. 2. 2. <sup>l</sup> John 10. 17. Rom. 8. 20. <sup>m</sup> Rom. 8. 17. <sup>n</sup> Apoc. 1. 6. <sup>o</sup> 1 *Pet.* 2. 5. Mal. 3. 17.



- In { 4. Graciously accepting his endeavours, notwithstanding the imperfection of his obedience; and so preferring the willingness of his minde, before the worthiness of his work, 2 Cor. 8. 12.
- { 5. Turning the curses which he deserved, to crosses, and fatherly corrections; yea, all <sup>a</sup> things, all <sup>b</sup> calamities of this life, <sup>c</sup> death it self: <sup>d</sup> yea, his very sins unto his good.

5. God gives him his holy Spirit.

- which { 1. <sup>c</sup> Sanctifieth him by degrees throughout; <sup>f</sup> so that he doth more and more dye to sin, and live to righteousness.
- { 2. Assures him of his <sup>g</sup> adoption, and that he is by Grace the child of God.
- { 3. Encourageth him to come with <sup>h</sup> boldness and confidence into the presence of God.
- { 4. Moveth him without fear to say unto him Abba Father.
- { 5. Powreth into his heart the gift of sanctified prayer.
- { 6. Perswadeth him, that both he and his prayers are accepted and heard of God for Christ his Mediators sake.

{ 1. Peace of conscience.

- { 2. <sup>i</sup> Joy in the Holy Ghost; in comparison whereof, all earthly joyes seem vile and vain unto him.
- { 7. Fills him with {

6 He hath a recovery of his <sup>k</sup> sovereignty over the creatures, which he lost by Adam's fall, and from thence free

<sup>a</sup> Ro. 8. 28. <sup>b</sup> Psal. 89. 31, 33. Ps. 119. 71. Heb. 12. 10. 2 Cor. 12. 7. <sup>c</sup> 1 Cor. 3. 21. and 15. 54, 55. Heb. 2. 14, 15. <sup>d</sup> Luk. 22. 31, 32. Ps. 51. 13, 14. Rom. 5. 20, 21. <sup>e</sup> 1 Thes. 5. 23. <sup>f</sup> Rom. 8. 5, 10. <sup>g</sup> Ro. 8. 16. <sup>h</sup> Heb. 4. 16. Eph. 3. 12. Gal. 4. 6. Ro. 8. 15, 16. Zac. 12. 12. Ro. 8. 16, 17. <sup>i</sup> Ro. 5. 1. and 14. 17. Rom. 5. 3. and 14. 27. <sup>k</sup> Psal. 8. 5. &c. Heb. 1. 7, 8.

<sup>1</sup> *liberty* of using all things which God hath not <sup>m</sup> *restrained*, so that he may use them with a good <sup>n</sup> *conscience*. For to all things in Heaven and Earth, he hath a sure <sup>o</sup> *title* in this life; and he shall have the *Plenary* and peaceable <sup>p</sup> *possession* of them in the life to come. Hence it is that all *Reprobates* are but usurpers of all that they possess, and have no <sup>q</sup> *place* of their own, but *hell*.

7. He hath the *assurance* of Gods *Fatherly* care and *protection*, day and night over him; which care consists in three things :

1. In <sup>r</sup> *providing* all things *necessary* for his *soul* and *body* concerning this life, and that which is to come; so that he shall be sure ever, either to have *enough*; or *patience* to be *content* with that he hath.
2. In that God gives his holy <sup>t</sup> *Angels as Ministers*, a charge to attend upon him alwayes for his good; yea, in danger, to <sup>r</sup> *pitch their Tents about him* for his *safety*, wherever he be; Yea, GODS *protection* shall defend him as a <sup>u</sup> *cloud by day*, and as a *pillar of fire by night*; and his providence shall <sup>x</sup> *hedge him from the power of the devil*.
3. In that <sup>y</sup> *the Eyes of the Lord are upon him*, and his *Ears continually open*, to see his *state*, and to hear his *complaint*; and in his good time to <sup>z</sup> *deliver him out of all his troubles*.

Thus far of the *blessed estate* of the *godly*, and *regenerate man* in this life. Now of his *blessed estate* in *death*.

1 1 Cor. 5. 1. Ro. 14. 14. 1 Tim. 4. 2. &c. m 1 Cor. 9. 19, 20. n 1 Cor. 3. 22, 23. Heb. 1. 7. o 1 Cor. 3. 22. p Mat. 25. 34. 1 Pet. 1. 4. q Acts 1. 25. r Mat. 6. 32. 2 Cor. 12. 14. Psal. 23. Psal. 34. 9, 10. s Heb. 1. 14. t Psalm. 34. 7. Psal. 91. 11. u Isa. 4. 5. x Job. 1. 10. y Ps. 34. 15. Gen. 7. 1. z Psal. 34. 19.

2. *Meditations of the blessed estate of a regenerate man in his death.*

**W**Hen God sends *Death*, as his messenger, for the regenerate man, he meets him half the way to Heaven; for his <sup>a</sup> conversation, and <sup>b</sup> affections is there before him. *Death* is neither strange nor fearful unto him. Not strange, because he <sup>c</sup> dyed daily; not fearful, because whilst he lived he was dead; and his life was <sup>d</sup> hid with Christ in God. To dye unto him therefore, is nothing else in effect, but to <sup>e</sup> rest from his labour in this world, to go <sup>f</sup> home to his <sup>g</sup> Fathers house, unto the <sup>h</sup> City of the living God, the heavenly Jerusalem, to an innumerable company of Angels, to the general assembly and Church of the first born, to God the Judge of all, and to the Spirits of just men made perfect, and to **JESUS** the Mediator of the New Testament. Whilst his Body is sick, his Mind is sound; for, God <sup>i</sup> maketh all his bed in his sickness, and strengtheneth him with faith and patience upon his bed of sorrow. And when he begins to enter into the way of all the world, he giveth (like <sup>k</sup> Jacob, Moses, and Joshua) to his children and friends, godly exhortations and counsels, to serve the true God, to worship him truly all the dayes of their life. His blessed soul breatheth nothing but Blessings, and such speeches as savour a sanctified Spirit. As his outward man decayeth, so his inward man increaseth, and waxeth stronger. When the speech of his tongue faultereth, the sighs of his heart speak louder unto God: when the sight of the Eyes faileth, the Holy Ghost illuminates him inwardly with abundance of spiritual light. His soul feareth not, <sup>l</sup> but is bold to go out of the body, and to dwell with her LORD. He sigheth out with Paul, <sup>m</sup> Cupio dissolvi, I desire to be dis-

a Phil. 3. 20. b Col. 3. 2. c 1 Cor. 1. 31. d Col. 3. 3. e Apoc. 14. f 2 Cor. 5. 6. g Joh. 14. 1. h Heb. 12. 22, &c. i Psalm. 41. 3. k Gen. 49. l 2 Cor. 5. 8. m Phil. 1. 23.

*solved and to be with CHRIST. And with David, As the  
<sup>n</sup> Hart panteth after the water-brooks, so panteth my soul af-  
 ter thee O GOD. My soul thirsteth for GOD; for the li-  
 ving GOD; When shall I come and appear before GOD?  
 He prayeth with the Saints, ° How long, O LORD, which  
 art holy and true? <sup>p</sup> Come LORD JESUS, come  
 quickly. And when the <sup>q</sup> appointed time of his dissolution  
 is come, knowing that he goeth to his <sup>r</sup> Father and Re-  
 deemer in the peace of a good conscience, and the assured  
 perswasion of the forgiveness of all his sins, in the blood of  
 the Lamb, he sings with blessed old Simeon his <sup>r</sup> Nunc di-  
 mittis; Lord, now lettest thou thy servant depart in peace, &c.  
 And surrenders up his Soul, as it were with his own hands,  
 into the hands of his heavenly Father, saying with David,  
<sup>r</sup> Into thy hands, O Father, I commend my soul; for thou hast  
 redeemed me, O Lord thou God of truth. And saying with  
 Stephen, <sup>u</sup> Lord Jesu receive my spirit. He no sooner yields  
 up his sacred Ghost, but immediately the <sup>x</sup> Holy Angels,  
 who attended upon him from his Birth, unto his Death,  
<sup>y</sup> carry and accompany his Soul into heaven, as they did  
 the Soul of Lazarus into Abraham's bosom, <sup>z</sup> which is the  
 Kingdom of Heaven, whither onely good Angels, and good  
 works do accompany the Soul; the one to deliver their  
<sup>a</sup> charge; the other to receive their <sup>b</sup> reward.*

*The Body in convenient time, as the sanctified <sup>c</sup> Temple  
 of the HOLY GHOST, the <sup>d</sup> Members of CHRIST,  
 nourished by his Body, the <sup>e</sup> price of the blood of the Sonne of  
 GOD, is by his fellow brethren, reverently laid to <sup>f</sup> sleep  
 in his grave, as in the bed of Christ: in an assured hope to*

*n* Psalm. 42. 2. *o* Apoc. 6. 10. *p* Apoc. 22. 10. *q* Job. 14. 5.  
*r* Psalm. 31. 5. *s* Luk. 2. 22. Psalm. 37. 37. Isa. 57. 2. *t* Psalm.  
 31. 5. *u* Acts 7. 59. *x* Mat. 18. 10. Act. 12. 15. and 27. 23.  
*y* Lu. 16. 22. *z* Mat. 8. 11. Lu. 32. 18. Eph. 1. 10. Heb. 11. 9, 10.  
 16. and 12. 22, 23. Lu. 19. 9. and 9. 31. *a* Ps. 91. 11. Heb. 1. 14.  
*b* Apoc. 14. 13. and 12. 12. *c* 1 Cor. 15. *d* 1 Cor. 6. 15. Mat. 26. 20.  
*e* 1 Cor. 6. 10. *f* 1 Pet. 1. 19. *g* 1 Thel. 4. 14.



<sup>b</sup> awake in the Resurrection of the *first*, at the last day, to be partaker with the soul, of life and glory everlasting. And in this respect, not onely the *soules*, but the very *bodies* of the faithfull also are termed *blessed*.

Thus far the *blessedness* of the soul and body of the regenerate man *in death*. Now let us see the *blessedness* of his soul and body *after death*.

g Dan. 12. 2. 1 Joh. 5. 28, 29. Lu. 14. 14. 1 Thes. 4. 16, 17. Apoc. 14. 13.

### 3. *Meditations of the blessed Estate of the regenerate man after death.*

**T**His state hath three degrees.

1. From the Day of *Death*, to the *Resurrection*.
2. From the *Resurrection*, to the pronouncing of the *Sentence*.
3. After the *Sentence*, which lasts *eternally*.

As soon as ever the *regenerate man* hath yielded up his Soul unto Christ, the holy Angels take her into their custody, and immediately <sup>a</sup> carry her into *Heaven*, and there present her <sup>b</sup> before Christ, where she is *crowned* with a <sup>c</sup> crown of *righteousness* and *glory*; not which she hath deserved by her *good works*, but which God hath promised of his *free goodness* to all those who of *love*, have in this life unfeignedly served him, and sought his glory.

Oh, what joy will it be to thy *Soul*! which was wont to see but *misery* and *sinners*, now to behold the *face* of the *God of glory*? Yea, to see *Christ* welcoming thee, as soon as thou art presented before him by the holy *Angels*, with an *Engel* bone serve! well done, and welcome good and faithful servant, &c. enter into thy *Masters* joy. And what joy will this be, to behold <sup>d</sup> *thousand thousands* of *Cherubims*,

<sup>a</sup> Luke 16. 22. <sup>b</sup> Heb. 1. 14. and 12. 34. <sup>c</sup> 2 Tim. 4. 8. Apoc. 2. 10. 1 Pet 2. 5. <sup>d</sup> Col. 1. 6. Ephes. 1. 2.

*Seraphims, Angels, Thrones, Dominions, Principalities, Powers.* All the *holy Patriarchs, Priests, Prophets, Apostles, Martyrs, Professors*, and all the *souls of thy Friends, Parents, Husbands, Wives, Children*, and the rest of *Gods Saints* who departed before thee in the true *Faith of Christ*, standing before *Gods Throne* in blis and glory? If the *Queen of Sheba*, beholding the *glory* and attendance given to *Salomon*, as it were, *ravished* therewith, brake out and said, *c Happy are thy men, happy are these thy servants, which stand ever before thee, and hear thy wisdom*: How shall thy soul be *ravished* to see her self by *grace* admitted to stand with this glorious Company? to behold the blessed Face of *Christ*, and to hear all the *treasures* of his divine *wisdom*! How shalt thou rejoyce to see so many *thousand thousands* welcomming thee into their Heavenly Society! for as they all *e rejoyced* at thy *conversion*, so will they now be much more joyful to behold thy *Coronation*; and to see thee receive thy *Crown* which was laid up for thee against thy coming. For there the *g Crown* of *Martyrdom* shall be put on the head of a *Martyr*, who for *Christs Gospels* sake indured torments: the *Crown of Virginity* on the head of a *Virgin*, which subdued *Concupiscence*: the *Crown of Piety and Chastity* on the head of them, who sincerely professed *Christ*, and kept their *wedlock-bed* undefiled; the *Crown of good works* on the good *Almes-givers* head, who liberally relieved the poor; the *Crown of incorruptible glory* on the head of those *Pastors*, who by their preaching and good example, have converted souls from the corruption of sin, to *glorifie* God in holiness of life. Who can sufficiently express the rejoycing of this *h Heavenly* company, to see thee thus *crowned* with glory, arrayed with the shining *Robe* of righteousness, and to behold the *Palm of Victory* put into thy hand? Oh, what *gratulation* will there be, that thou hast *escaped* all the miseries of the

*e* 1 Kings 10. 8. *f* Luke 15. 7. *g* 2 Tim. 4. 8. *h* Apo. 7. 9.

World, the *snares* of the Devil, the *pains* of Hell, and obtained with them thy eternal *rest* and *happiness*? for there every one *joyeth* as much in anothers happiness, as in his own, because he shall see him as much loved of God, as himself. Yea, they have as many distinct *joyes* as they have *companions* of their joy. And in this joyful and blessed state, the *Soul* resteth with *Christ* in Heaven till the *Resurrection*; when as the <sup>i</sup> number of her Fellow-servants and Brethren be fulfilled, which the Lord termeth but a *little season*.

The *second degree* of mans blessedness after death, is from the *Resurrection* to the pronouncing of the *final Sentence*. For at the last day,

1. The *Elementary Heavens*, Earth, and all things therein, shall be <sup>k</sup> dissolved, and purified with fire.

2. At the <sup>l</sup> sound of the last *Trumpet*, or voice of *Christ* the *Archangel*, the *very same bodies*, which the *Elect* had before (though turned to dust and earth) shall arise again. And in the same *instant*, every mans *Soul* shall reenter into his own body by virtue of the <sup>m</sup> *Resurrection* of *Christ*, their head, and be made alive, and rise out of their graves, as if they did but awake out of their beds. And howsoever *Tyrants* bemangled their bodies in pieces, or consumed them to *ashes*; yet shall the *Elect* find it true at that day, that <sup>n</sup> not an hair of their head is perished.

3. They shall come forth out of their graves, like so many *Josephs* out of *Prison*, or *Daniels* out of the *Lions dens*, or *Jonahs* out of the *Whales belly*.

4. All the bodies of the *Elect* being thus made alive shall rise in that *perfection of nature*, whereunto they should have attained by their *natural temperament*, if no *impedi-*

i Apo. 7. 9. k 2 Pet. 3. 10, 12, 13. l 1 Cor. 15. 52. i Thess. 4. Joh. 5. 28. Ezek. 37. m Ro. 8. 11. Rom. 5. 17. 1 Cor. 16. 22. Phil. 3. 20, 11. j Thess. 4. 14. n Mat. 19. 30. Dan. 4. 12. i Thess. 4. 14. Par est potestas Dei ad instituendos & restituendos homines. Athenag. lsa. 65. 20.

ment had hindered; and in that vigor of age that a perfect man is at about three and thirty years old, each in their <sup>o</sup> proper sex. Whereunto Divines think the Apostle alludeth, when he saith, *till we all come unto a perfect man, unto the measure of the age (or stature) of the fulnesse of Christ.* Whatsoever imperfection was before in the body (as blindness, lameness, crookedness) shall then be done away. *Jacob shall not halt, nor Isaac be blind, nor Leah blear-eyed, nor Mephibosheth be lame; for if David would not have the blind and lame to come into his house; much less will Christ have blindness and lameness to dwell in his Heavenly Habitation.* Christ made all the *Blind* to see, the *Dumb* to speak, the *Deaf* to hear, the *Lame* to walk, &c. that came to him, to seek his grace on earth; much more will he heal all their imperfections, whom he will admit to his glory in Heaven. Among those Tribes, there is not one *feeble*; but the lame man shall leap as an Hart, and the dumb mans tongue shall sing. And it is very probable, that seeing God created our first Parents, not Infants, or Old men, but of a perfect age, or stature, the ἀνάπλασις, or new creation from death, shall every way be more perfect than the πλάσις, or first frame of man, from which he fell into the state of the dead. Neither is it like, that Infancy, being imperfection, and old age corruption, can well stand with the state of a perfect glorified body.

5. The bodies of the Elect being thus raised, shall have four most excellent and supernatural qualities: For,

1. They shall be raised in <sup>q</sup> power, whereby they shall for ever be freed from all wants and weaknesses, and enabled to continue without the use of meat, drink, sleep, and other former helps.

<sup>o</sup> Tertul. de Resurrect. c. 6. Hier. Epi. 27. & 61. Aug. l. 12. de Civ. Dei, c. 17. & omnes Theolog. in 4. Sent. dist. 144. Eph. 4. 13. Ita communiter credunt Theologi in 4. Sent. dist. 4. Vide Aug. de Civit. Dei, lib. 23. c. 15. & 16. p. Psal. 105. 37. Isai. 35. 6. q. 1 Cor. 15. 43.



2. In <sup>r</sup> incorruption, whereby they shall never be subject to any manner of <sup>r</sup> imperfections, blemish, sickness, or death.
3. In <sup>r</sup> glory, whereby their bodies shall shine as bright as the Sun in the firmament; and which being made transparent, their souls shall <sup>u</sup> shine through, far more glorious than their bodies. Three glimpses of which glory was seen; First, in <sup>w</sup> Moses face: Secondly, in the <sup>x</sup> transfiguration: Thirdly, in <sup>y</sup> Stephens countenance. Three instances and assurances of the glorification of our bodies, at that glorious day. Then shall <sup>z</sup> David lay aside his Shepherds weed, and put on the robe of the Kings Son Jesus, not Jonathans. Then every true Mordechai (who mourned under the Sackcloth of this corrupt flesh) shall be arrayed with the Kings royal apparel, and have the Crown royal set upon his head, that all the world may see <sup>a</sup> how it shall be done to him whom the King of Kings delighteth to honour. If now the rising of one Sun makes the morning so glorious, how glorious shall that day be, when innumerable millions of millions of bodies of Saints and Angels shall appear more glorious than the brightness of the Sun! the body of Christ in glory surpassing all.
4. In <sup>b</sup> Agility, whereby our bodies shall be able to ascend, and meet the Lord at his glorious coming in the aire, as Eagles flying unto their blessed carcass. To this agility of the Saints glorious bodies, the Prophet alludes, saying; <sup>c</sup> They shall renew

<sup>r</sup> 1 Cor. 15. 41. <sup>s</sup> Isa. 65. 20. Aug. Ench. b. 90. <sup>t</sup> Mat. 13. 43. Dan. 2. 13. Luk. 9. 31. Zach. 9. 10. <sup>u</sup> 1 Thes. 4. 17. <sup>w</sup> Ex. 34. 27. <sup>x</sup> Mat. 17. 2. <sup>y</sup> Acts 6. 15. <sup>z</sup> 2 Sam. 18. 4. <sup>a</sup> Hest. 6. 4. <sup>b</sup> *ubi volet spiritus, ibi erit & corpus.* Aug. Mat. 24. 28. <sup>c</sup> Isa. 40. 31. Wisd. 3. 7. 1 Cor. 15. 46. *Spiritualia post resurrectionem erunt corpora non quia corpora esse desistant, sed quia spiritu vivificante subsistent.* Aug. li. 13. de civit. Dei. c. 22. Psal. 8. 3.

their

their strength, they shall mount up with wings as Eagles; they shall run, and not be weary, they shall walk, and not faint. And to this state may that saying of *Wisdom* be referred: In the time of their vision they shall shine, and run to and fro, as sparks among the stubble.

And in respect of these four qualities, Paul calleth the raised bodies of the *Elect*, *Spiritual*; for they shall be spiritual in qualities, but the same still in substance.

And howsoever sin and corruption make a man in this state of mortality lower than Angels; yet surely when God shall thus crown him with glory and honour, I cannot see, how Man shall be any thing inferiour to Angels: For are they Spirits? So is Man also in respect of his Soul; yea, more than this, they shall have also a spiritual body, <sup>d</sup> fashioned like unto the glorious body of the Lord Jesus Christ, in whom mans <sup>e</sup> nature is exalted by a personal union, into the glory of the God-head, and individual society of the blessed Trinity: An honour which he never vouchsafed Angels. And in this respect man hath a prerogative above them. Nay, they are but spirits, appointed to be <sup>f</sup> Ministers unto the *Elect*; and as many of them, who at the first <sup>g</sup> disdained this office, and would not keep their first standing, were for their pride hurled into hell. This lesseneth not the dignity of Angels, but extols the greatness of Gods love to Mankind.

But as for all the *Elect*, who at that second and sudden coming of Christ, shall be found quick and living: The <sup>h</sup> fire that shall burn up the corruption of the world, and the works therein, shall in a <sup>i</sup> moment, in the twinkling of an eye, overtake them as it <sup>k</sup> findes them, either grind-

<sup>d</sup> Phil. 3. 21. <sup>e</sup> Heb. 2. 16. <sup>f</sup> Heb. 1. 14. <sup>g</sup> Pl. 91. 11. <sup>g</sup> Jude v. 6. <sup>2</sup> <sup>h</sup> 2 Pet. 2. 4. <sup>h</sup> 2 Pet. 3. 11, 12. <sup>i</sup> Lu. 17. 31. <sup>k</sup> 1 Cor. 15. 51.

ing in the mill of provision, or walking in the fields of pleasure, or lying in the bed of ease; and so (burning up their dross and corruption) of mortal, make them immortal bodies; and this change shall be unto them instead of death.

Then shall the Soul with joyfulness greet her body, saying, <sup>1</sup> Oh, well met again, my dear sister! How sweet is thy voice! how comely is thy countenance, having lien hid so long in the <sup>m</sup> clifts of the rocks, and in the secret places of the grave! thou art indeed an habitation fit, not onely for me to dwell in, but such as the Holy Ghost thinks meet to reside in, as his Temple for ever. The Winter of our affliction is now past; the storm of our misery is blown over and gone. The Bodies of our Elect Brethren, appear more glorious than the Lilly-flowers on the earth; the time of singing Hallelujah is come, and the voice of the trumpet is heard in the Land. Thou hast been my Yoke-fellow in the Lords labours, and companion in persecutions and wrongs, for Christ and his Gospels sake; now shall we enter together into our Master's joy. As thou hast borne with me the Cross, so shalt thou now wear with me the Crown. As thou hast with me sowed plenteously in tears, so shalt thou reap with me abundantly in joy. O blessed, aye blessed be that God! who (when yonder reprobates spent their whole time in Pride, fleshly lusts, eating, drinking, and prophane vanities) gave us grace to joyn together in watching, fasting, praying, reading the Scriptures, keeping his Sabbaths, hearing Sermons, receiving the holy Communion, relieving the Poor, exercising (in all humility) the works of Piety to God, and walking conscionably in the duties of our calling towards men. Thou shalt anon hear no mention of thy sins, for they are <sup>n</sup> remitted and covered: but every good work, which thou hast done for the Lords sake, shall be rehearsed, and rewarded.

1. The Elect Souls Apostrophe to her body at her first meeting in the resurrection. <sup>m</sup> Cant. 2. 14. <sup>n</sup> Psal. 32. 1.

Chear up thy heart; for thy Judge is flesh of thy flesh, and bone of thy bone. Lift up thy head, behold these glorious *Angels*, like so many ° *Gabriels* flying towards us, to tell us, <sup>p</sup> that the day of our Redemption is come, and to convey us in the clouds, to meet our Redeemer in the Air. Lo, they are at hand; <sup>q</sup> Arise therefore my Dove, my Love, my fair one, and come away. And so like <sup>r</sup> *Roes*, or young *Harts*, they run with *Angels* towards Christ over the trembling mountains of *Bether*.

6. Both quick and dead being thus revived and glorified, shall forthwith (by the Ministry of Gods holy *Angels*) be <sup>r</sup> gathered from all the quarters and parts of the world, and <sup>t</sup> caught up together in the Clouds to meet the Lord in the Air, and so shall come with him, as a part of his glorious train, <sup>u</sup> to judge the Reprobates and evil *Angels*. The twelve *Apostles* shall sit upon twelve *Thrones* ( next Christ ) to judge the twelve Tribes, who refused to hear the Gospel preached by their Ministry, ) And all the *Saints* ( in honor and order ) shall stand, next unto them, as <sup>w</sup> Judges, also, to judge the evil angels and earthly-minded men. And as every of them received <sup>x</sup> grace in this life, to be more zealous of his glory, and more faithful in his service than others; so shall their <sup>y</sup> glory and reward be greater than others in that day.

The place whither they shall be gathered unto Christ, and where Christ shall sit in Judgement; shall be in the <sup>z</sup> Air, over the valley of *Jehosaphat*, by Mount *Olivet*, near unto *Jerusalem*, Eastward from the Temple as it is probable for four reasons.

1. Because the holy Scripture seems to intimate so much in plain words: <sup>a</sup> I will gather all Nations into the valley of *Jehosaphat*, and plead with them there. Cause thy mighty

° Dan. 9. 21, &c. <sup>p</sup> Luk. 21. 28. <sup>q</sup> Can. 2. 1, 3. <sup>r</sup> Ver. 17. <sup>s</sup> Luk. 17. 34, 35, 36. <sup>t</sup> 1 Thes. 4. 17. <sup>u</sup> 1 Cor. 6. 2, 3. <sup>w</sup> 1 Cor. 6. 2, 3. <sup>x</sup> Apoc. 22. 12. <sup>y</sup> Rom. 26. 2. 2 Cor. 9. 6. Joh. 14. 1. <sup>z</sup> 1 Thes. 4. 17. <sup>a</sup> Joel 3. 1, 2, &c. Ver. 11, 12. 2 Chr. 20. 29.



One to come down, O Lord: Let the Heathen be weakned, and come up to the valley of *Jehosaphat*; for there will I sit to Judge all the Heathen round about. *Jehosaphat* signifieth the Lord will judge. And this valley was so called, from the great victory which the Lord gave <sup>b</sup> *Jehosaphat*, and his people, over the *Ammonites*, *Moabites*, and inhabitants of *Mount Seir*. Which Victory was a Type of the final victory which *Christ*, the supreme Judge, shall give his Elect over all their enemies in that place, at the last day, as all the *Jews* interpret it. See *Zach.* 14. 4, 5. *Psal.* 51. 1, 2, &c. all agreeing, that the place shall be *thereabouts*.

2. Because that as *Christ* was *thereabouts* crucified, and put to open shame, so over that place his glorious Throne shall be erected in the *Air*, when he shall appear in Judgement, to manifest his Majesty and glory: For it is meet that *Christ* should in that place judge the World with righteous judgement, where he himself was unjustly judged and condemned.

3. Because, that seeing the Angels shall be sent to gather together the Elect from the four Winds, from one end of heaven to the other: It is most probable that the place whither they shall be gathered to, shall be near *Jerusalem*, and the Valley of *Jehosaphat*; which <sup>c</sup> *Cosmographers* describe to be in the midst of the superficies of the earth; if the termini à quibus, be the four parts of the World, the terminus ad quem, must be about the Centre.

<sup>b</sup> Near this valley was *Mount Moriah*, where *Abraham* sacrificed *Isaac*, *Gen.* 22. *Jacob* saw Angels ascending and descending on a ladder, *Gen.* 28. The Angel put up his sword, and fire from heaven burnt the sacrifice in *Araunah's* floor; *2 Sam.* 24. *Solomon* builded the Temple, *2 Chro.* 3. 1. *Christ* preached the Gospel, suffered his passion, and entered into his glory. *Carth.* in *Gen.* 28. <sup>c</sup> The Sea beyond *Jordan* towards *Tyrus* cutteth the midst of the World. And *Ezek.* faith of *Jerusalem*, *In medio gentium posui eam*: That from *Sion*, as from a centre, the Law should be published to all Nations, and there all Nations shall be judged according to the Law. *Rom.* 2. 12. *Acts* 1. 11. *Richard. de villa nova.* Thom. in 1 Sent. Dist. 47, 48.

4. Because the *Angels* told the Disciples, that as they saw *Christ* ascend from *Mount Olivet*, which is over the *Valley of Jehosaphat*, so he shall in like manner come down from Heaven. This is the opinion of *Aquinas*, and all the Schoolmen, except *Lombard* and *Alexander Hales*.

5. Lastly, when *Christ* is set in his glorious *Throne*, and all the many thousands of his *Saints* and *Angels*, shining more bright than so many *Suns* in glory, sitting about him; and the body of *Christ* in glory and brightness surpassing them all: The Reprobates being separate, and remaining beneath upon the earth (for the <sup>d</sup> right hand signifieth a blessed, the left hand a cursed Estate.) *Christ* will first pronounce the sentence of *absolution* and *bliss* upon the *Elect*: First, because he will thereby <sup>e</sup> increase the grief of the Reprobate that shall hear it. Secondly, to shew himself more prone to *Mercy* than to *Judgement*. And thus from his *Throne* of *Majesty* in the *Air*, he shall (in the sight and hearing of all the world) pronounce unto his *Elect*, <sup>f</sup> Come ye blessed of my Father, inherit the Kingdom prepared for you from the beginning of the world, &c.

Come ye ] Here is our blessed union with *Christ*, and by him with the whole *Trinity*.

Blessed ] Here is our absolution from all sins; and our plenary endowments with all grace and happiness.

Of my Father ] Here is the *Author* from whom, by *Christ*, proceeds our felicity.

Inherit ] Here is our *Adoption*.

The Kingdom ] Behold our *Birth-right* in possession.

Prepared ] See Gods Fatherly care for his chosen.

From the foundation of the world ] O the free, eternal, unchangeable Election of God!

How much are those soules bound to love God, who of

<sup>d</sup> Mat. 19. 28. Hilar. in Cant. 21. Ansel. in Mat. c. 25. e Psa. 145.

<sup>f</sup> Isa. 28. 21. Ad poenas tardus Deus est, ad præmia velox. f Mat.

25. 34.

his meer good will and pleasure, chose and <sup>s</sup> loved them, before they had done either good or evil.

For I was hungry, &c.] O the Goodness of Christ, who takes notice of all the good works of his Children, to reward them! How great is his love to poor Christians, who takes every work of mercy done to them for his sake as if it had been done to himself! Come ye to me, in whom ye have <sup>b</sup> believed, before ye saw me; and whom ye have loved and sought for with so much devotion, and through so many tribulations, Come now from labour, to rest; from disgrace, to glory; from the jaws of Death, to the joyes of eternal Life. For my sake ye have been railed upon, <sup>1</sup> reviled, and cursed: But now it shall appear to all those cursed Esau, that you are the true Jacobs, that shall receive your Heavenly Fathers blessing; and blessed shall you be. Your <sup>k</sup> Fathers, Mothers, and nearest kindred forsook, and cast you off, for my Truths sake, which you maintained; but now my Father will be unto you a Father, and you shall be his Sons and Daughters for ever. You were cast out of your lands and livings, and forsook all for my sake and the Gospels. But that it may appear that you have not lost your gain, but gained by your loss; instead of an Earthly inheritance and possessions, you shall possess with me the inheritance of my Heavenly Kingdom; where you shall be for love, Sons, for birth-right, Heirs; for dignity, Kings; for holiness, Priests, and you may be bold to enter into the possession thereof now, because my Father prepared, and kept it for you ever since the first foundation of the world was laid.

Immediately after this sentence of absolution and benediction every one receiveth his Crown, which <sup>1</sup> Christ the righteous Judge puts upon their heads, as the reward which he hath promised of his grace and mercy unto the Faith and good works of all them that loved that his appearing. Then

g Rom. 9. 3. b Joh. 20. 29. 1 Pet. 1. 8. i Mat. 5. 11. k Psal. 17. 10. Mar. 9. 29. 1 Joh. 20. 17. 2 Cor. 6. 18. m 2 Tim. 4. 8. 1 Pet. 5. 4. Apoc. 4. 5.

every one taking his <sup>m</sup> Crown from his Head, shall lay it down (as it were) at the feet of Christ; and prostrating themselves, shall, with one heart and voice, in an heavenly sort and consort, say, Praise, and Honour, and Glory, and Power, and Thanks be unto thee, O blessed Lamb, who sittest upon the Throne, wast killed, and hast redeemed us to God by thy blood, out of every kindred and tongue, and people and nation, and hast made us unto our God, Kings, and Priests, to reign with thee in thy Kingdom for evermore, Amen.

Then shall they sit in their Thrones and Order, as <sup>n</sup> Judges of the Reprobates, and evil Angels, by approving, and giving testimony to the righteous sentence and judgement of Christ the Supreme Judge.

After the pronouncing of the Reprobates sentence of condemnation, Christ will perform two solemn Actions.

1. The presenting of all the Elect unto his Father. ° Behold, O righteous Father, those are they whom thou gavest me. I have kept them, and none of them is lost. I gave them thy word, and they believed it, and the world hated them, because they were not of the World, even as I was not of the World. P And now, Father, I will that those whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me, and that I may be in them, and thou in me, that they may be made perfect in one; that the world may know that thou hast sent me, and that thou hast loved them, as thou hast loved me.

2. Christ shall deliver up the Kingdom to God, even the Father, that is, shall cease to execute his office of Mediatorship, whereby as he is King, Priest, Prophet, and Supreme Head of the Church, he suppressed his enemies, and ruled his faithfull people by his Spirit, Word, and Sacraments. So that this Kingdom of grace over his Church in this world ceasing, he shall rule immediately as he is God, equal with the Father, and the Holy Ghost in his Kingdom of Glory for ever-

m Apoc. 4. 10. 2 I Cor. 6. 1, 2, &c. Mat. 13. 13. 0 Jon 17. 12, 14, 23, 24. p Job. 12. 16. q I Cor. 15. 24.



more. Not that the dignity of his *Manhood* shall be any thing diminished, but that the glory of his *God-head* shall be more manifested; so that as he is *God*, he shall from thenceforth in *all fulnesse*, without all external means, *rule all in all*.

From this *Tribunal seat*, *Christ* shall arise, and with all his glorious Company of *Elect Angels* and *Saints*, he shall go up triumphantly in order and array unto the *heaven of heavens*, with such an heavenly noise and musick, that now may that song of *David* be truly verified; *God is gone up with a triumph; The Lord With the sound of the trumpets. Sing praises to God, sing praises, sing praises unto our King, sing praises; for God is the King of all the earth, he is greatly to be exalted*, Psal. 47. 5, 7, 8, 9. And that Marriage-song of *John*, *Let us be glad and rejoyce, and give honour to him; for the Marriage of the Lamb is come, and his Wife hath made her self ready. Allelujah; for the Lord God omnipotent reigneth*.

The third and last degree of the blessed estate of a *Regenerated Man* after death, begins after the pronouncing of the sentence, and lasteth eternally without all end.

*Meditations of the blessed estate of a Regenerate man in Heaven after he hath received his sentence of Absolution before the Tribunal seat of Christ at the last day of Judgement.*

**H**ere my Meditation dazeleth, and my pen falleth out of my hand; the one being not able to conceive, nor the other to describe, that most excellent blis, and <sup>r</sup> eternal weight of glory (whereof all the afflictions of this present life are not worthy) which all the *Elect* shall with the blessed Trinity enjoy, from that time that they shall be received with *Christ* as joynt-heirs, into that everlasting Kingdom of joy.

Notwithstanding, we may take a scantling thereof, thus:

The

2 Cor. 4. 17.  
Rom. 8. 18

1 K  
2 Apo

The holy Scriptures set forth (to our capacity) the glory of our eternal and heavenly life after death, in four respects;

1. Of the *Place*.
2. Of the *Object*.
3. Of the *Prerogative* of the Elect there.
4. Of the *Effects* of those Prerogatives.

1. Of the *Place*.

THE place is the <sup>1</sup> *Heaven of Heavens*, or the <sup>2</sup> *third heaven* called *Paradise*; whither *Christ* (in his humane nature) ascended far above all visible heavens. The *Bridegroom's Chamber*, which by the firmament, as by an <sup>u</sup> *azured curtain* spangled with glittering *starres* and glorious *Planets*, is hid, that we cannot behold it with these corruptible eyes of *Flesh*. The *Holy Ghost* (framing himself to our weaknesse) describes the glory of that place (which no man can estimate) by such things as are most precious in the estimation of man. And therefore likeneth it to a great and a holy City, named the <sup>\*</sup> *Heavenly Jerusalem*. Where only God and his people (who are saved and written in the *Lambs Book*) do inhabit: all built of pure *Gold*, like unto clear glasse or *Chrystal*: the walls of *Jasper Stone*: the foundations of the walls, with twelve manner of precious stones, having twelve gates, each built of one *pearle*: three gates towards each of the four corners of the *World*: and at each gate an *Angel* (as so many *Porters*) that no unclean thing should enter into it. It is four square, therefore perfect: the length, the breadth, and height of it are equal, 12000 *Furlongs* every way; therefore glorious and spacious. Through the midst of her streets ever runneth the pure *River* of the water of *Life*, as clear as *Chrystal*; therefore wholesome. And of either side the *River* is the *Tree of Life*, ever growing; which beareth twelve manner of fruits, and gives fruit every month;

<sup>1</sup> 1 King. 8.    <sup>2</sup> 2 Cor. 12. 24.    <sup>u</sup> Psalm. 119. 5.    *Matth.* 25. 10.

<sup>\*</sup> *Apoc.* 21. vers. 2, 11, 12, 13, 16, 18, 19, 20, 21, 24, 27.

therefore fruitful. And the leaves of the Tree is health to the Nations; therefore healthy. There is therefore no place so glorious by creation, so glorious with *delectation*, so rich in possession, so comfortable for habitation: For there the King is Christ; the Law is love; the honour, verity; the peace, felicity; the life, eternity. There is light without darkness; mirth without sadness; health without sickness; wealth without want; credit without disgrace; beauty without blemish; ease without labour; riches without rust; blessedness without misery, and consolation that never knows end. How truly may we cry out (with David) of this City, <sup>a</sup> *Glorious things are Spoken of thee, O thou City of God*, and yet all these things are spoken but according to the weakness of our capacity. For Heaven exceedeth all this in glory, so far, as that <sup>b</sup> *no tongue is able to express, nor heart of man to conceive the glory thereof*, as witnesseth St. <sup>c</sup> *Paul*, who was in it, and saw it. O let us not then doat so much upon these wooden cottages, and houses of mouldring clay, which are but tents of ungodliness, and habitations of sinners; but let us look rather, and long for this <sup>d</sup> *heavenly City, whose builder and maker is God*; <sup>e</sup> *which he (Who is not ashamed to be called our God) hath prepared for us*.

<sup>a</sup> Psalm. 87. 3.    <sup>b</sup> 2 Co. 12. 4.    <sup>c</sup> 1 Cor. 2. 5.    <sup>d</sup> Heb. 11. 10.  
<sup>e</sup> Heb. 11. 6.

## 2. Of the Object.

**T**He blissful and glorious object of all *intellectual* and *reasonable* creatures in heaven is the God-head in *Trinity of Persons*; without which, there is neither joy, nor felicity; but the very fulnesse of joy consisteth in *enjoying* the same.

This *Object* we shall enjoy two ways.

1. By a *beatifical vision* of God.
2. By possessing an *immediate communion* with his divine nature.

The <sup>a</sup> *beatifical vision* of God, is that onely that can content the infinite minde of man. <sup>b</sup> For every thing tendeth to his center. God is the center of the soul; therefore (like *Noah's Dove*) she cannot rest, nor joy, till she return and enjoy him.

All that God bestowed upon *Moses*, could not satisfie his minde unless he might see the face of God. Therefore the whole Church prayeth so earnestly, *God be merciful unto us, and cause his face to shine upon us*. When *Paul* once had seen this blessed sight, he (ever after) counted all the riches, and glory of the world (in respect of it) to be but dung; and all his life after was but fighting out *cupio dissolvi, I desire to be dissolved, and to be with Christ*. And Christ prayed for all his Elect in his last Prayer, that they might obtain this blessed vision; *o Father, I will that they which thou hast given me be (Where?) even where I am: (to what end?) that they may behold that my glory, &c.* <sup>d</sup> If *Moses* face did so shine when he had been with God but forty dayes, and seen but his back-parts, How shall we shine when we shall see him *face to face* for ever? and know him as we are known, and as he is? Then shall the soul no longer be termed *Marah, bitterness*, but *Naomi, beautifulnes*; for the Lord shall turn her short bitterness to eternal beauty and blessedness, *Ruth* 1. 12.

The second means to enjoy this object, is, by having an immediate and an eternal communion with God in heaven. This we have, first by being (as members of Christ) united to his *Manhood*, and by the *manhood* (personally united to the Word) we are united to him, as he is God; and (by his God-head) to the whole *Trinity*. Reprobates at the last day shall see God (as a just Judge) to punish them; but

a *Visio Dei beatifica sola est summum bonum nostrum*, Aug. 1. de Trin. c. 13. b *Ecce nos domine ad te: inquitum igitur est cor nostrum donec requiescat in te*, Aug. Consilii. l. 1. c. 1. &c. Ex. 33. 13. Psal. 67. 1. and 80. 1. Phil. 3. 8, 11. Phil. 1. 23. c *Joh. 17. 14.* d *Exod. 34. 29. Ex. 33. 31. e 1 Cor. 13. 12. 2 Cor. 3. 18. 1 Joh. 3. 2.*



(for lack of this Communion) they shall have neither *grace* with him, nor *glory* from him. For want of this Communion, the devils (when they saw Christ) cryed out, *Quid nobis tecum?* <sup>a</sup> *What have we to do with thee, O Son of the most high God?* but (by virtue of this Communion) the penitent soul may boldly go and say unto Christ (as Ruth unto Boaz) <sup>b</sup> *Spread, O Christ, the wing of the garment of thy mercy over thine handmaid; for thou art my Kinsman.* This Communion God promised Abraham when he gave himself for his great reward; And <sup>c</sup> Christ prayeth for his whole Church to obtain it. This Communion Saint Paul expresth in one word, saying, <sup>d</sup> *That God shall be all in all unto us.* Indeed God is now all in all unto us; but by means and in a small measure. But in heaven, God himself immediately (in fulness of measure, without all means) will be unto us *all the good things*, that our souls and bodies can wish or desire. He himself will be *salvation* and *joy* to our souls, *life* and *health* to our bodies; *beauty* to our eyes; *music* to our ears; *honey* to our mouths; *perfume* to our nostrils; *meat* to our bodies; *light* to our understanding; *contentment* to our wills, and *delight* to our hearts; and what can be lacking, where God himself will be the <sup>e</sup> *soul* of our souls? Yea, all the strength, wit, pleasures, virtues, colours, beauties, harmony, and goodness that are in men, beasts, fishes, fowles, trees, herbs, and all creatures, are nothing but sparkles of those things which are in infinite perfection in God. And in him we shall enjoy them in a far more perfect and blessed manner. He himself will then supply their use; nay, the best creatures (which serve us now) shall not have the honour to serve us then. There will be <sup>f</sup> *no need of the Sun, nor of the Moon to shine in that City; for the glory of God doth light it.* No more will there be any

a Mat. 8. 29. b Ruth 3. 29. c Joh. 17. 20, 21. d 1 Cor. 15. 18.  
e Anima anima erit Deus, Ber. Non potest summus rerum conditor in se  
non habere que rebus à se conditis dedit; quemadmodum sol astris. Hugo  
l. 4. de anima, cap. 15. f Apoc. 2. 13.

need, or use of any creature, when we shall enjoy the Creator himself.

When therefore we behold any thing that is *excellent* in any Creatures, let us say to our selves, how much more excellent is he, who gave them this excellency? When we behold the wisdom of men, who over-rule creatures *stronger* than themselves; out-run the *Sun* and *Moon* in discourse; prescribing many years before, in what courses they shall be *eclipsed*; let us say to our selves, & *how admirable is the Wisdom of God*, who made men so wise! When we consider the strength of Whales and Elephants, the Tempest of Winds, and terroure of Thunder, let us say to our selves, *how strong, how mighty, how terrible is that God*, that makes these mighty and fearfull Creatures! When we tast things that are delicately sweet, let us say to our selves, O how sweet is that God, from whom all these Creatures have received this *sweetnesse*! When we behold the admirable colours which are in *Flowers* and *Birds*, and the lovely beauty of *Women*, let us say, how *fair* is that God that made these so fair!

And if our loving God hath thus provided us so many *excellent* delights, for our passage thorow this <sup>h</sup> *Bochim*, or valley of teares, what are these pleasures which he hath prepared for us, when we shall enter into the *Palace* of our *Masters* joy? How shall our souls be there ravished with the love of so *lovely* a God? So glorious is the *object* of heavenly *Saints*: So amiable is the *sight* of our gracious *Saviour*.

g Seneca de beneficiis, lib. 2. cap. 9. h Judg. 2. 5.

### 3. Of the Prerogatives which the Elect shall enjoy in heaven.

**B**Y reason of this Communion with God, the *Elect* in heaven shall have four super-excellent *Prerogatives*.

1. They

1. They shall have the *Kingdom of heaven for their* <sup>i</sup> *inheritance*; and they shall be free Denizens of the heavenly *Jerusalem*. Saint <sup>k</sup> *Paul* (by being a free Citizen of *Rome*) escaped whipping; but they, who are once free Citizens of the heavenly *Jerusalem*, shall ever be freed from the whips of eternal torments. For this freedom was bought for us, not with a <sup>l</sup> *great sum of money*, but with the <sup>m</sup> *precious blood* of the Son of God.

2. They shall be all <sup>n</sup> *Kings and Priests*; spiritual Kings to reign with CHRIST, and to triumph over Satan, the World, and Reprobates; and spiritual Priests to offer unto God the <sup>o</sup> *spiritual Sacrifice* of praise and thanksgiving for evermore. And therefore they are said to wear both Crowns and Robes. Oh what a comfort is this to poor Parents, that have many *children*! If they breed them up in the fear of God, to be true Christians, then are they Parents to so many *Kings and Priests*.

3. Their bodies shall <sup>p</sup> *shine* as the brightness of the *Sun* in the firmament, like the <sup>q</sup> *glorious Body* of Christ, which shined *brighter* than the <sup>r</sup> *Sun at Noon*, when it appeared to Saint *Paul*. A glimpse of which <sup>s</sup> *glorious brightness* appeared in the Bodies of *Moses* and *Elias*, transfigured with our Lord in the holy Mount. Therefore (saith the Apostle) it shall rise a *glorious body*; yea, a <sup>t</sup> *spiritual body*; not in *substance*, but in *quality*; preserved by *spiritual means*, and having (as an Angel) agility to *ascend* or *descend*. Oh what an honour is it, that our bodies (falling *more vile* than a *carion*) should thus arise in *glory*, like unto the body of the *Sun of God*!

4. Lastly, they, (together with all the holy Angels) *there*, keep (without any labour to distract them) a *perpetual Sabbath*, to the glory, honour, and praise of the

<sup>i</sup> Mat. 25. <sup>j</sup> 1 Pet. 1. 4. <sup>k</sup> Eph. 2. 19. <sup>l</sup> Heb. 12. 22. <sup>m</sup> 1 Act. 22. 26.  
<sup>n</sup> Act. 22. 28. <sup>o</sup> 1 Pet. 1. 18. <sup>p</sup> Apoc. 5. 10. <sup>q</sup> 1 Pet. 2. 9. Ro 16.  
<sup>r</sup> 10. <sup>s</sup> 1 Pet. 2. 5. <sup>t</sup> Heb. 12. 18. <sup>u</sup> Mat. 23. 43. <sup>v</sup> Phil. 3. 21.  
<sup>w</sup> Acts 12. 6. <sup>x</sup> Luke 9. 31. <sup>y</sup> Mat. 9. 31. <sup>z</sup> 1 Cor. 15. 43. 44.

aye-blessed *Trinity*, for the *creating*, *redeeming*, and *sanctifying* of the Church: And for his power, wisdom, justice, mercy, and goodness in the *government* of Heaven and Earth. When thou hearest a sweet consort of *Musicks*; meditate how happy thou shalt be, when (with the Quire of Heavenly *Angels and Saints*) thou shalt sing a part in that spiritual *Hallelujah*, on that *eternal blessed Sabbath*, where there shall be such *variety* of pleasures, and *satiety* of joyes, as neither know *tediousness* in doing, nor *end* in delighting.

4. Of the effects of those Prerogatives.

From these Prerogatives there will arise to the Elect in Heaven, five notable effects.

1. **T**hey shall <sup>u</sup> know God, with a perfect knowledge so far as Creatures can possibly comprehend the Creator. For there we shall see, the *Word* the Creator; and in the *Word*, all creatures that by the *Word* were created; so that we shall not need to learn (of the things which were made) the knowledge of *him* by whom *all* things were made. The *excellentest* creatures in this life are but as a \* *dark vail* drawn betwixt God and us; but when this *vail* shall be \* drawn aside, then shall we see God *face to face*, and know him as we are known.

We shall know the power of the *Father*, the wisdom of the *Son*, the grace of the *Holy Ghost*, and the indivisible nature of the blessed Trinity. And in him we shall know, not onely all our friends, (who died in the faith of Christ) but also *all* the faithfull that *ever were*, or *shall be*. For,

1. Christ tells the Jews, that they shall see y *Abraham*,

<sup>u</sup> 1 Cor. I. 10. Aug. so illoq. cap. 36. Nihil notum in terra, nihil ignotum in caelo. w 1 Cor. 13. 12. x 2 Cor. 3. 16. Res verae sunt in mundo invisibiles, in mundo visibiles umbræ rerum. Herm. y Luke. 13, 28.



Isaac, and Jacob, and all the Prophets in the Kingdom of God: therefore we shall know them.

2. Adam in his innocency knew Eve to be <sup>a</sup> bone of his bone, and flesh of his flesh, as soon as he awaked. Much more then shall we know our kindred, when ye shall awake perfected and glorified in the resurrection.

3. The Apostles knew Christ after his resurrection, and the <sup>a</sup> Saints which rose with him, and appeared in the holy City.

4. <sup>b</sup> Peter, James, and John knew Moses and Elias in the Transfiguration; how much more shall we know one another when we shall be all glorified?

5. <sup>c</sup> Dives knew Lazarus in Abraham's bosom; much more shall the Elect know one another in heaven.

6. Christ saith, that the <sup>d</sup> twelve Apostles shall sit upon twelve Thrones, to judge (at that day) the twelve Tribes; therefore they shall be <sup>e</sup> known, and consequently the rest of the Saints.

7. Saint Paul saith, that at that day <sup>f</sup> we shall know as we are known of God; and <sup>g</sup> Augustine (out of this place comforteth a Widow, assuring her that as in this life, she saw her husband with external eyes; so in the life to come, she should know his heart, and what were all his thoughts and imaginations. Then Husbands and Wives look to your actions and thoughts: For all shall be made manifest one day. See 1 Cor. 4. 5.

8. The faithful in the Old Testament are said to be <sup>h</sup> gathered to their Fathers; therefore the knowledge of our friends remains.

9. <sup>i</sup> Love never falleth away; therefore knowledge, the ground thereof, remains in another life.

10. Because the last day shall be <sup>k</sup> a declaration of the just

<sup>a</sup> Gen. 2. 23. <sup>a</sup> Mat. 27. 13. <sup>b</sup> Mat. 17. 4. <sup>c</sup> Lu. 16. 28. <sup>d</sup> Mat. 19. 28. <sup>e</sup> 2 Cor. 6. 2, 3. <sup>f</sup> 1 Cor. 13. 12. <sup>g</sup> Aug. ad Italicam viduam. Ep. 6. <sup>h</sup> Gen. 25. 35. 2 Reg. 22. <sup>i</sup> 1 Cor. 13. 3. <sup>k</sup> Rom. 2. 5.

judgments of God, when he shall <sup>l</sup> reward every man according to his works; and if every mans works be brought to light, much more the worker. And if wicked men shall account for every <sup>m</sup> idle word, much more shall the idle speakers themselves be known. And if the persons be not known, in vain are the *workes* made manifest. Therefore (saith the Apostle) <sup>n</sup> Every man shall appear, to account for the work that he hath done in his body, &c. See *Wisdom*, Chapter 5. Verse 1. Though the respect of diversities of degrees and callings in *Magistracy*, *Ministry*, and *Oeconomy* shall cease; yea Christ shall then <sup>o</sup> cease to rule, as he is *Mediator*, and rule all in all, as he is God equal with the Father, and the Holy Ghost.

The greatest *knowledge* that men can attain unto in this life, comes as farre short of the *knowledge* which we shall have in heaven, as the knowledge of a <sup>p</sup> child that cannot yet speak plain, is to the knowledge of the greatest *Philosopher* in the World. They who thirst for *knowledge* let them long to be Students of this *University*: For all the *light* by which we know any thing in this world, is nothing but the very <sup>q</sup> shadow of God. But when we shall know God in heaven, we shall (in him) know the manner of the work of the *Creation*, the *mysteries* of the work of our *Redemption*: yea so much knowledge as a *Creature* can possibly conceive and comprehend of the *Creatour* and his works. But whilst we are in this life, we may say with <sup>r</sup> Job, how little a portion bear we of him? And assure our selves with *Syracides*, <sup>t</sup> that there are greater things than these be, and that we have seen but a few of Gods works.

2. They shall love God with a perfect and absolute love, as possibly a creature can do. The manner of loving God, is to love him for himself; the *measure* is to love him

l Apoc. 22. 12. Eccl. 12. 14. Rom. 2. 16. m Mat. 12. 36.  
n 2 Cor. 5. 10. o 1 Cor. 15. 24, 28. p 1 Cor. 13. 11. q Lu-  
men est umbra Dei, & Deus est lumen luminis, Plato. Poli. 6. r Job  
26. 14. s Eccl. 42. 32.

*without measure*: For in this life ( <sup>x</sup> *knowing God but in part* ) we love him but in part; but when the *Elect* in heaven shall fully know God, then they will perfectly love God. And for the infinite causes of love ( which they shall know to be in him ) they shall be infinitely ravished with the love of him.

3. They shall be filled with all manner of divine pleasures. " *At thy right hand* ( saith David ) *there are pleasures for evermore* : Yea, " *they shall drink* ( saith he ) *out of the Rivers of pleasures*. For as soon as the soul is admitted into the actual fruition of the beautiful essence of God; she hath all the goodness, beauty, glory, and perfection of all creatures ( in all the world ) united together, and at once presented unto her in the sight of God. If any be in love, there they shall enjoy that which is more amiable: If any delight in fairness, the fairest beauty is but a dusty shadow to that: he that delights in pleasures shall there find infinite varieties, without either interruption of grief, or distraction of pain: He that loveth honour shall there enjoy it without the disgrace of cankered envie; he that loveth treasure shall there possess it, and never be beguiled of it. There they shall have knowledge void of all ignorance; health, that no sickness shall impair; and life, that no death can determine. In a word, look how far this wide world surpasseth, for light pleasures and comforts, the dark and narrow womb wherein thou wast conceived a child, so much doth the world to come exceed in joyes, solace, and consolation, this present world. How happy then shall we be, when this life is changed, and we thither translated?

4. They shall be replenished with an unspeakable joy. " *In thy presence* ( saith David ) *is the fulness of joy*. And this joy shall arise chiefly from the vision of God, and partly from the sight of all the holy Angels and blessed souls of just and perfect men, who are in bliss and glory with him.

1 1 Cor. 13. 12. 2 Psal. 16. 11. 3 Psal. 36. 8. 4 Psal. 16. 1.

But

But especially from the blissful sight of JESUS, the <sup>x</sup> Mediator of the new Testament, our Emmanuel, God made man. This sight will be the chief cause of our bliss and joy. If the *Prophets* in *Jerusalem* so <sup>y</sup> *rejoiced for joy*, that the *earth* *was glad* to see Solomon crown'd, how shall the Elect rejoice in *heaven*, to see Christ (the true Solomon) adorned with glory? If *John Baptist* in his presence did <sup>z</sup> *leap in his mothers womb for joy*, how shall we exult for joy, when he will be, not only *within*, but <sup>a</sup> *in us* in *heaven*? If the *Wise men* rejoiced so greatly to find him a <sup>b</sup> *Babe, lying in a manger*: how great shall the joy of the Elect be, to see him sit (as a King) in his *celestial throne*? If <sup>c</sup> *Simeon* was glad to see him an Infant in the Temple; presented by the hands of the Priests, how great shall our joy be, to see him a King, ruling all things at the right hand of his Father? If <sup>d</sup> *Joseph and Mary* were so joyful to find him in the midst of the Doctors, in the Temple, how glad shall our souls be, to see him sitting as Lord among Angels in heaven? This is that joy of our Master, which (as the Apostle saith) <sup>e</sup> *the eye hath not seen; ear hath not heard, nor the heart of man can conceive*; which because it cannot enter into us, we shall enter into it.

5. Lastly, they shall enjoy this blissful and glorious estate *for evermore*. Therefore it is termed, *everlasting life*; and Christ saith, that <sup>f</sup> *our joy shall no man take from us*. All other joys (be they never so great) have an end. <sup>g</sup> *Ahasuerus* feast lasted an hundred and eighty days. But he, and it, and all his joyes are gone. For mortal man to be *assumed* to heavenly glory, to be *associated* to Angels, to be *satiated* with all delights and joyes (but for a time) were much; but to enjoy them *for ever* without intermission of end, who can *bear* it, and not *admire* it! Who

<sup>x</sup> Heb. 12. 24. <sup>y</sup> 1 Reg. 1. 40. <sup>z</sup> Luk. 1. 41. <sup>a</sup> Joh 17. 12.

<sup>b</sup> Mat. 2. 10. <sup>c</sup> Luk 2. 18. <sup>d</sup> Luk. 2. 40. *Facilius dicere possumus quid ibi non sit, quam quid ibi sit.* Aug de sym. 1. 7. <sup>e</sup> 1 Cor. 2. 5.

Mat. 25. 21. <sup>f</sup> Joh. 16. 22. <sup>g</sup> Hest. 1. 5.



can *muse* of it, and not be *amazed* at it ! All the Saints of Christ ( as soon as they felt once but a true tast of these eternal joyes ) counted all the *riches* and *pleasures* of this life to be but <sup>h</sup> *lofs* and *dung* in respect of that. And therefore ( with uncessant prayers, fasting, alms-deeds, tears, faith, and good life ) they laboured to ascertain themselves of this eternal life ; and ( for the love thereof ) they willingly either <sup>i</sup> *sold*, or parted with all their earthly goods and possessions.

Christ calleth all *Christians, Merchants*, Luke 19. And eternal life, a precious *pearl*, which a wise Merchant will purchase, though it cost him *all that he hath*, Mat. 13.

<sup>k</sup> *Alexander* hearing the report of the great riches of the Eastern Countrey, divided forthwith among his Captains and Souldiers, all his Kingdom of *Macedonia*. *Hephestion* asking him what he meant in so doing; *Alexander* answered, that he preferred the riches of *India* ( whereof he hoped shortly to be Master ) before all that his Father *Philip* left him in *Macedonia*. And should not Christians then prefer the eternal riches of Heaven so greatly renowned ( which they shall enjoy ere long ) before the corruptible trash of the earth, which lasts but for a season ?

*Abraham* and *Sara* left their *own* Country and possessions, to <sup>l</sup> *look for a City, whose builder and maker is God*; and therefore bought no land, but only a place of burial. *David* preferreth *one day* in this place, before a thousand elsewhere; yea <sup>m</sup> *to be a Door-keeper in the house of God*, rather than to dwell in the richest *Tabernacles* of wickedness. *Elias* earnestly <sup>n</sup> besought the Lord to receive his soul into his Kingdom, and went willingly ( though in a <sup>o</sup> *fiery Chariot* ) thither. Saint *Paul* ( having once seen Heaven ) continually <sup>p</sup> *desired to be dissolved, that he might be with*

<sup>b</sup> Phil. 3. 8. <sup>i</sup> Acts 2. 45. <sup>k</sup> Plutar. *Apoth. Regum*. <sup>l</sup> Heb. 11. 10, 15, 16. <sup>m</sup> Psal. 84. 10. <sup>n</sup> 1 Reg. 19. 4. <sup>o</sup> 2 Reg. 2. 15. <sup>p</sup> Phil. 1. 23.

*Christ. St. Peter* (having espied but a glimpse of that eternal glory in the Mount) wished that he might dwell there all the dayes of his life; saying, <sup>9</sup> *Master, it is good for us to be here.* How much better doth *Peter* now think it to be in *Heaven* it self? *Christ* (a little before his death) prayeth his *Father* <sup>1</sup> *to receive him into that excellent glory.* And the *Apostle* witnesseth, that (<sup>1</sup> *for the joy which was set before him*) *he endured the cross, and despised the shame.* If a man did but once see those joyes (if it were possible) he would endure an hundred deaths to enjoy that happiness but one day.

*Saint Augustine* saith, that he would be content to endure the torments of *Hell*, to gain this joy, rather than to lose it. *Ignatius* (*St. Pauls* Scholar) being threatred (as he was going to suffer) with the cruelty of torments, answered with great courage of Faith; <sup>u</sup> *Fire, Gallows, Beasts, breaking of my bones, quartering of my members, crushing of my body, all the torments of the devil together let them come upon me, so I may enjoy my Lord Jesus and his Kingdom.* The like constancy shewed <sup>w</sup> *Policarp*, who would not by any terrours of any kind of death, be moved to deny *Christ* in the least measure. With the like resolution answered <sup>x</sup> *Basil* his persecutors, when they would terrifie him with death; *I will never* (said he) *fear death, which can do no more than restore me to him that made me.* If <sup>y</sup> *Ruth* left her own countrey, and followed *Naomi* her Mother-in-law, to go and dwell with her in the land of *Canaan* (which was but a type of *Heaven*) only upon that same which she heard of the *God of Israel* (though she had no promise of any portion therein) how shouldest thou follow thy holy Mother the Church, to go unto *Christ* into the heavenly *Canaan*, wherein *God* hath given thee an eternal inheritance, assured by an holy Covenant, made in the Word of

<sup>9</sup> *March. 17. 4.*    <sup>1</sup> *Joh. 17. 5.*    <sup>u</sup> *Hebr. 11. 2.*    <sup>w</sup> *Serv. 31. de*  
*Sanctis.*    <sup>x</sup> *Hier. in Catalogo. Iren. l. 3. cont. Valent.*    <sup>y</sup> *Euseb. l. 4.*  
<sup>cap 16</sup>    <sup>x</sup> *Nazian. de vita Basil.*    <sup>y</sup> *Ruth. 1. 16.*

God, *signed* with the blood of his Sonne, and *sealed* with his Spirit and Sacraments? This shall be thine eternal *happinesse* in the Kingdom of Heaven; where thy life shall be a communion with the blessed Trinity; thy joy, the presence of the Lamb; thy exercises, singing; thy ditty, *Hallelujah*; thy consorts, Saints and Angels; where youth flourisheth, that never waxeth old; beauty lasteth, that never fadeth; love aboundeth, that never *cooleth*; health continueth, that never *slacketh*; and life remaineth, that never *endeth*.

*Meditations directing a Christian how to apply to himself without delay, the foresaid knowledge of God and himself.*

**T**Hou seeest therefore, *O Man*, how *wretched* and *curst* thy state is, by corruption of Nature, without Christ; insomuch, that whereas the Scriptures doe liken wicked men unto *Lyons, Beares, Bulls, Horses, Dogs*, and such like savage creatures in their lives; it is certain, that the condition of an unregenerated man, is in his death more vile than a *Dog*, or the filthiest creature in the world. For the Beast (being made but for mans use) when he dyeth, endeth all his miseries with his death. But man (indued with a *reasonable*, and an *immortal* soul, made after Gods *Image*, to serve God) when he ends the miseries of this life, must account for all his misdeeds, and begin to endure those miseries that *never* shall know end. No creature but *man* is liable to yield at his death an account for his life. The brute creatures, not having reason, shall not be required to make any *account* for their *deeds*; and good *Angels*, though they have *reason*, yet shall they *yield no account*, because they have no sin. And as for evil *Angels*, they are without *all hope*, already *condemned*, so that they need not make any further accounts; *Man* only in his death, must be Gods *accountant* for his life.

On the other side, thou seest (O Man) how happy and blessed thy estate is being truly reconciled unto God in Christ; in that (through the restoration of Gods Image, and thy restitution into thy sovereignty over other creatures thou art in this life little inferior to the Angels; and shalt be in the life to come equal to the Angels. Yea, in respect of thy Nature, exalted by a personal Union to the Son of God, and by him to the glory of the Trinity (superiour to the Angels:) a fellow-brother with Angels in spiritual grace, and everlasting glory.

Thou hast seen how glorious and perfect God is, and how that all thy chief bliss and happiness consisteth in having an eternal communion with his Majesty.

Now therefore (O impenitent Sinner) in the bowels of Christ Jesus I entreat thee, nay, I conjure thee as thou tenderest thy own salvation; seriously to consider with me, how false, how vain, how vile are those things which still retain, and chain thee in this wretched and cursed estate, wherein thou livest; and do hinder thee from the favour of God, and the hope of eternal life and happiness.

*Meditations on the hinderances which keep back a sinner from the Practice of Piety.*

THose hinderances are chiefly seven.

I. An ignorant mistaking of the true meaning of certain places of the holy Scripture, and some other chief grounds of Christian Religion.

The Scriptures mistaken are these;

1. Ezek. 33. 14, 16. *At what time soever a sinner repenteth him of his sin, I will blot out all, &c.* Hence the carnal Christian gathereth, *That he may repent when he will.* It is true, whensoever a sinner doth repent, God will forgive, but the Text saith not, that a sinner may repent whensoever he will, but when God will give him grace. Many (saith the Scripture) when they would have



<sup>a</sup> repented, were rejected, and could not repent, though they sought it carefully with tears. What comfort yields this Text to thee, who hast not repented, nor knowest whether thou shalt have grace to repent hereafter.

2. Mat. 11. 26. *Come unto me, all you that labour, and are heavy laden, and I will give you rest.* Hence the lowdest man collects, that he may come unto Christ when he list. But he must know, That no man ever comes to Christ, but he who (as Peter saith) <sup>b</sup> Having known the way of righteousness, hath escaped the pollutions of the world through the knowledge of our Lord and Saviour Jesus Christ. To <sup>c</sup> come unto Christ, is to repent and believe. And this no man can do, except his heavenly Father draweth him by his grace.

3. Rom. 8. 1. *There is no condemnation to them which are in Christ Jesus.* True, but they are such, who walk not after the flesh (as thou dost) but after the spirit, which thou didst never yet resolve to do.

4. 1 Tim. 1. 15. *Christ Jesus came into the world to save sinners, &c.* True, but such sinners, who like St. Paul, are converted from their wicked life; not like thee, who still continuest in thy lewdness. For that <sup>d</sup> grace of God which bringeth salvation unto all men, teacheth us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world.

5. Prov. 24. 16. *A just man falleth seven times in a day and riseth, &c.* In a day, is not in the Text: which means not falling into sin, but falling into trouble, which his malicious Enemy plots against the just, and from which God delivers him. And though it meant falling in, and rising out of sin, what is this to thee, whose falls all men may see every day; but neither God, nor man, can at any time see thy rising again by Repentance.

6. 110. 64. 6. *All our righteousnesses are as filthy rags.* Hence the carnal Christian gathers; that seeing the best

<sup>a</sup> Heb. 12. 17. Luke 13. 21, 27. <sup>b</sup> 2 Pet. 2. 20, 21. <sup>c</sup> 1sa. 1. 18. Joh. 6. 35. Joh. 6. 44. <sup>d</sup> Tit. 2. 11, 12.

works

*works of the best Saints* are no better, then his are good enough, and therefore he needs not much grieve, that his devotions are so imperfect. But *Isaiah* means not in this place, the righteous *works* of the *Regenerate*; as fervent *prayers* in the name of God; charitable *alms* from the bowels of *mercy*; suffering in the *Gospels* defence, the spoyle of goods, and spilling of blood, and such works which *St. Paul* calls the *fruits of the Spirit*. But the Prophet making an humble confession in the name of the *Jewish Church*, when she had fallen from God to *Idolatry*, acknowledgeth, that whilst they were by their filthy sins separated from God, as *Lepers* are by their infected sores, and polluted cloaths from men; their *chiefest righteousness* could not be but *abominable* in his sight. And though our best *works*, compared with *Christs righteousness*, are no better than *unclean rags*; yet in *Gods* acceptation, for *Christs* sake, they are called *white raiment*; yea, *pure fine linnen and shining*; far unlike the *Leopards spots*, and *filthy garments*.

7. *Jam. 3. 2. In many things we sin all*; True, but *Gods* children sin not *in all things*, as thou dost, without either *bridling* their lusts, or *mortifying* their corruptions; and though the reliques of sin remain in the dearest children of *God*, that they had need daily to cry, *Our father, which art in heaven; forgive us our trespasses*; yet in the *New Testament*, none are properly called *sinners* but the unregenerate: but the *Regenerate*, in respect of their zealous endeavour to serve *God* in unfeigned holiness, are every where called *Saints*. Insomuch that *St. John* saith, that *Whosoever is born of God sinneth not*, that is, liveth not in *wilfull filthiness*, suffering sin to reign in him, as thou dost. Deceive not thy self with the name of a Christian; whosoever liveth in any customary gross sin, he liveth not in the state of *Grace*. *Let therefore* (saith *St. Paul*) *every one that*

e Galat. 5. 22. f Apoc. 3. 2. g Apo. 19. 8. h Jer. 13. 23.  
i Zach. 3. 4. k Gal. 1. 15. Rom. 5. 8. Joh. 9. 31. l 1 Joh. 3. 9.  
1 Joh. 5. 18. m 2 Tim. 2. 19.

*name* the name of Christ, depart from iniquity. The regenerate sin but upon frailty; they repent, and God doth pardon; therefore they sin not to death. The reprobate sin maliciously, sinfully, and<sup>o</sup> delight therein: so that by their good will, sin shall have them before they will leave it. They will not repent, and God will not pardon. Therefore their sins are mortal (saith St. John) or rather immortal, as saith St. Paul, Rom. 2. 5. It is no excuse therefore to say, we are all sinners. True Christians, thou seest, are all *Saints*.

8. Luke 23. 43. The Thief converted at the last gasp, was received to *Paradise*: What then? If I may have but time to say, when I am dying, *Lord have mercy upon me*, I shall likewise be saved. But what if thou shalt not? And yet many in that day shall say, *o Lord, Lord*, and the Lord will not know them. The thief was saved, for he repented; but his fellow had no grace to repent, and was damned. Beware therefore, lest trusting to late repentance at thy *last end on earth*, thou be not driven to repent too late without end in hell.

9. 1 John 1. *The blood of Jesus Christ cleanseth us from all sin*. And 1 John 2. 1. *If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, &c.* O comfortable! But hear what Saint John saith in the same place, *My little children, these things write I unto you, that you sin not*. If therefore thou leavest thy sin, these comforts are thine, else they belong not to thee.

10. Rom. 5. 20. *Where sinne abounded, Grace did abound much more*. Oh sweet! but hear what St. Paul addeth; *What shall we say then? shall we continue in sin, that grace may abound? God forbid. How shall we that are dead in sin live any longer therein?* Ro. 6. 1, 2. This place teacheth us not to *presume*, but that we should not *despair*. None therefore of these promises, promiseth any grace to any, but to the penitent heart.

<sup>o</sup> 1 John. 5. 10.    <sup>o</sup> Matth. 7. 22, 23.

The grounds of Religion mistaken, are;

I. From the doctrine of *Justification* by faith only, a carnal Christian gathereth, *That good works are not necessary*. He commends others that do good works, but he persuades himself that he shall be saved by his faith, without doing any such matter. But he should know, that though <sup>p</sup> good works are not necessary to *Justification*, yet they are necessary to *Salvation*; for, *we are Gods workmanship, created in Christ Jesus unto good works, which God hath predestinated that we should walk in them*. Whosoever therefore in <sup>q</sup> years of discretion, bringeth not forth good works after he is called, he cannot be saved; neither was he ever predestinated to life eternal. Therefore the Scripture saith that <sup>r</sup> Christ will reward every man according to his works. Christ respects in the *Angels* of the seven Churches nothing but their <sup>s</sup> works, and at the last day he will give the heavenly inheritance only to them who have done good works, <sup>t</sup> in feeding the hungry, clothing the naked, &c. At that day <sup>u</sup> righteousness shall wear the Crown: No righteousness, no Crown: no good works (according to a mans talent) no reward from God, unless it be <sup>v</sup> vengeance. To be rich in good works, is the surest foundation of our assurance <sup>y</sup> to obtain eternal life. For good works are the true fruits of a true faith, which apprehendeth Christ, and his obedience, unto Salvation. And no other faith <sup>z</sup> availeth in Christ, but that which worketh by love; and (but in the act of justification) that faith which only justifieth is <sup>a</sup> never only, but ever accompanied with good works; as the Tree with his fruits, the Sun with his light, the fire with his heat, and water with his moisture. And the faith which doth not justify her self by good works before men, is but a dead faith, which will never justify a mans soul before God. Put a

p Eph. 2. 10. q Fulk. Rhem. Test. Annot. in Eph 2. 2. r Rom. 2. 6. 2 Cor. 9. 6. Apoc. 22. 12. s Apo. 2. 3. t Mat. 25. u 2 Tim 4. 8. x Rom. 2. 8. y 2 Tim. 6. 19. z Gal. 5. 9. a Fides sola non est sola: Fides sola justificat, ut oculis, vultus videt. Jam, 2. 26.



justifying faith <sup>b</sup> purifieth the heart, and <sup>c</sup> sanctifieth the whole man throughout.

II. From the doctrine of Gods eternal <sup>d</sup> Predestination, and unchangeable decree, he gathereth, that if he be predestinated to be saved he cannot but be saved; if to be damned, no means can do any good. Therefore all works of Piety are but vain. But he should learn, that God hath predestinated to the means, as well as to the end. Whom therefore God hath predestinated to be saved, which is the <sup>e</sup> end he hath likewise predestinated to be first called, justified, and made conformable to the Image of his Son, which is the <sup>f</sup> means. And they (saith St. <sup>g</sup> Peter) who are elect unto salvation, are also elect unto the sanctification of the Spirit. If therefore upon thy calling, thou conformest thy self to the Word and Example of Christ thy Master, and obeyest the good motions of the holy Spirit, in leaving sin, and living a godly life; then assure thy self, that thou art one of those, who art infallibly predestinated to everlasting salvation. If otherwise, blame not Gods predestination, but thine own sin and rebellion. Do thou but return unto God, and God will graciously receive thee, as the Father did the Prodigal Son; and by thy conversion it shall appear, both to <sup>h</sup> Angels, and <sup>i</sup> men, that thou didst belong to his Election. If thou wilt not, why should God save thee?

III. When a carnal Christian bears, that man hath not free-will unto good, he looseth the reins to his own corrupt will, as though it lay not in him to bridle, or to subdue it. Implicitely making God the Author of sin in suffering man to run into this necessity. But he should know, that God gave Adam free-will to stand in his <sup>k</sup> integrity if he would;

<sup>b</sup> Act. 15. 9. <sup>c</sup> Act. 16. 18. <sup>d</sup> 1 Thes. 5. 23. <sup>e</sup> Mar. 25. 34. <sup>f</sup> E. h. 1. 4. Eccl. 3. 24. <sup>g</sup> 1 Pet. 1. 16. <sup>h</sup> Rom. 8. 29, 30. Joh. 15. 16. <sup>i</sup> 1 P. 1. 2. Nolo in Deo primū quærere, sed in Christo, in quo si te per fidem inveneris, certus esto, te esse electum. <sup>h</sup> Lu. 15. 10. <sup>i</sup> Vers. 24. <sup>k</sup> Magnas homo liberi arbitrii vires cum condiretur, accepit: sed eas peccato amisit. Aug. de Spirit. & lit. cap. 3. Eccl. 7. 20. Eccl. 15. 14. Homo male utens libero suo arbitrio, & se, & liberum suum arbitrium perdit. Aug. Ench. ad Laurent. 12. but

but *man* abusing his free-will, lost both himself and it. Since the Fall, *Man* in his state of corruption hath free-will to evil, but not to good; for in this state, <sup>a</sup> *we are not* (saith the Apostle) *sufficient to think a good thought*. And God is not bound to restore us, what we lost so wretchedly, and make no more care to recover again. But as soon as a man is regenerated, the grace of God freeth his will unto good, so that he doth all the good things he doth, with a free-will; for so the Apostle saith, that <sup>b</sup> *God of his own good pleasure, worketh both the will and the deed in us, who* (as the Apostle expoundeth) <sup>c</sup> *cleanse our selves from all filthiness of the flesh and spirit, and finish our sanctification in the fear of God*. And in this state every true Christian hath free-will, and as he increaseth in grace so doth his will in freedom; for <sup>d</sup> *When the Son shall make us free, then shall we be free indeed*; and <sup>e</sup> *where the Spirit of the Lord is, there is liberty*; for the holy Spirit draws their minds, not by coercion, but by the *Cords of Love*, Cant. 1. 4. by illuminating their mindes to know the truth, by changing their hearts to <sup>f</sup> *love* the known truth; and by enabling every one of them (according to the measure of grace which he hath received) to do the good which he loveth. But thou wilt not use the freedom of thy will so far as God hath freed it; for thou dost many times wilfully (against Gods Law, to the hazard of thy soul) that which (if the Kings Law forbade under the penalty of death, or loss of thy worldly estate) thou wouldest not do. Make not therefore thy want of Free-will unto good to be so much the cause of thy sin, as thy want of a loving heart to serve thy heavenly Father.

I V. When the natural man hears, that no man (since  
<sup>a</sup> 2 Cor. 2. 5. *Per lapsum arbitrii libertas in naturalibus manca, in supernaturalibus amissa est, donec gratia restituatur.* <sup>b</sup> Phil. 2. 12, 13.  
<sup>c</sup> *Acti egimus*, The will is passive in receiving the first grace, afterward act. v. in all goodnesse. 2 Cor. 7. 1. <sup>d</sup> Joh. 8. 36. *liberum arbitrium, non nisi gratia Dei efficitur liberum* Aug. ad Col. c. 17. <sup>e</sup> 2 Cor. 3. 17. <sup>f</sup> *Voluntas humana non libertate gratiam consequitur, sed gratia libertatem*, Aug. de grat.

*the fall*) is able to fulfill the Law of God, and to keep all his Commandements, he boldly presumes to sin as others do; he contents himself with a few good thoughts; and if he be not altogether as bad as the worst, he concludes, that he is as truly regenerate as the best. And every voluntary refusal of doing good, or withstanding evil, he counts the impossibility of the Law. But he should learn, that though (since the Fall) no man but Christ, who was both God and Man, did, or can perfectly fulfill the whole Law; yet every true Christian, as soon as he is regenerated, begins to keep all Gods Commandements in truth, though he cannot in absolute perfection. Thus, with David, they apply their hearts to fulfill Gods Commandments always unto the end: and then the Spirit of Grace, which was promised to be more abundantly poured forth under the Gospel, helpeth them in their good endeavours, and assisteth them to do what he commands them to do. And in so doing, God accepteth their good will and endeavor, instead of perfect fulfilling of the Law; supplying out of the merits of Christ, who fulfilled the Law for us, whatsoever wanteth in our obedience; and in this respect Saint John saith, that Gods commandments are not burthenous: And Saint Paul saith, <sup>1</sup> I am able to do all things, through the help of him that strengthneth me. And Zachary and Eliz. are said to <sup>m</sup> walk in all the Commandements of the Lord without reproof. Hereupon Christ commends to his Disciples, the care <sup>n</sup> of keeping of his Commandements as the truest testimony of our love unto him. So farr therefore doth a man love Christ, as he makes conscience to walk in his Commandements; and the more unto Christ is our love, the less will our pains seem in keeping his Law. The Laws curse (which under the Old Testament was so terrible) is under the New (by the death of Christ) abolished to the

g Ps. 119. 112. h Joel 2. 28, 29. Zac. 12. 10. Quod jubet jurat.  
Aug. i 2 Cor. 8. 12. k 1 Joh. 5. 3. l Phil. 4. 14. m Luk. 1.  
16. n Joh. 15. 10.

regenerate; the rigour which made it so impossible to our nature before, is now to the new born, so mollified by the spirit, that it seems facile and easie. The Apostles indeed pressed on the unconverted Jews and Gentiles, the impossibility of keeping the Law, by ability of nature corrupted. But when they have to do with regenerated Christians, they require to the law (which is the rule of righteousness) true <sup>o</sup> obedience in word and deed: the <sup>p</sup> mortifying of their members; the <sup>a</sup> crucifying of the flesh, with the affections and lusts thereof, <sup>i</sup> resurrection to newnesse of life: <sup>i</sup> walking in the spirit, <sup>c</sup> overcoming of the world by faith, so that though no Man can say as Christ, "Which of you can rebuke me of sinne?" yet every regenerated Christian can say of himself, which of you can rebuke me of being an Adulterer, Whoremonger, Swearer, Drunkard, Thief, Usurer, Oppressor, Proud, Malicious, Covetous, Prophaner of the holy Sabbath, a Liar, a neglecter of Gods publick Service, and such like gross sins? else he is no true Christian. When a man casts off the conscience of being ruled by Gods Law, then God <sup>w</sup> gives him over to be led by his own lusts, the surest sign of a reprobate sense. Thus the Law, which since the fall, no man by his own natural ability can fulfil, is fulfilled in truth of every regenerated Christian, through the gracious assistance of <sup>x</sup> Christs holy Spirit. And this Spirit God will <sup>y</sup> give to every Christian that will pray for it; and incline his heart to keep his Laws.

V. When the unregenerated man hears, that <sup>z</sup> God deligh-  
teth more in the inward man, than in the outward man;  
Then he feigneth with himself, that all outward reverence  
and profession, is but either superstitious, or superfluous.

<sup>o</sup> Rom. 15. 18. <sup>p</sup> Col. 3. 5. <sup>q</sup> Gal. 5. 24. Rom. 6. 12, 13.  
<sup>r</sup> Rom. 6. 4, 5. Rom. 8. 1. <sup>s</sup> Gal. 5. 25. <sup>t</sup> 1 Joh. 5. 4. <sup>u</sup> Joh.  
8. 46. <sup>w</sup> Rom. 1. 24, 28. <sup>x</sup> Rom. 8. 9, &c. Aug. optat, ut Pela-  
gius agnoscat, posse legem præstari per gratiam Christi, & pacem fore edi-  
cit. <sup>y</sup> Luk. 11. 12. Jam. 1. 5. <sup>z</sup> Deus magis delectatur affectu quam  
effectu, Ambr.



Hence it is that he seldom kneeleth in the Church; that he puts on his hat at singing of *Psalms*, and the publick *Prayers*: Which the prophane Varlet would not offer to do in the presence of a Prince, or a Noble-man. And so that he keep his mind unto GOD, he thinks he may *fashion* himself (in other things) to the *world*. He divides his thoughts, and gives so much to God, and so much to his own *lusts*; yea, he will *divide* with God the *Sabbath*, and will give him almost the *one half*, and spend the other wholly in his own *pleasures*. But know, O carnal man, that Almighty God will not be served by *halves*, because he hath created and redeemed the *whole man*. And as God detests the service of the *outward Man*, without the *inward heart*, as <sup>a</sup> *Hypocrisie* so he counts the inward service, without all *external* reverence, to be meer *prophaneness*: he requireth *both* in his Worship. In Prayer therefore bow thy *knees*, in witness of thy *humiliation*; lift up thine eyes, and thy hands, in testimony of thy *confidence*; hang down thy *head*, and smite thy *breast*, in token of thy *contrition*; but especially call upon God with a *sincere heart*, serve him *holy*, serve him *wholy*, and him *only*; for God, and the Prince of this world, are two contrary *Masters*, and therefore no man can possibly serve both.

VI. The unregenerated Christian holds the *hearing of the Gospel preached*, to be but an *indifferent matter*, which he may use, or not use, at his pleasure; but whosoever thou art, that wilt be assured in thy heart, that thou art one of Christs *Elect sheep*; thou must have a special care and conscience (if possibly thou canst) to hear Gods Word preached: For, first, the preaching of the Gospel is the chief ordinary means which God hath appointed to convert the souls of all that he hath <sup>b</sup> *predestinated to be saved*; therefore it is called, <sup>c</sup> *the power of God unto salvation to every one that believeth*. And where this Divine Ordinance is not, <sup>d</sup> *the people perish*: and whosoever shall refuse

<sup>a</sup> Mat. 6. 1. <sup>b</sup> Act. 13. 48. <sup>c</sup> Rom. 1. 16. <sup>d</sup> 1 Pet. 29. 18.

it, <sup>e</sup> it shall be more tolerable for the land of Sodom and Gomorrah in the day of Judgement than for those people. Secondly, the preaching of the Gospel is the <sup>f</sup> Standard or Ensign of Christ, to which all Souldiers and Elect people must assemble themselves; when this Ensign is displayed, as upon the Lords-day, he is none of Christs people, that <sup>g</sup> flocks not unto it; neither shall any drop of the <sup>h</sup> rain of his grace light on their souls. Thirdly, it is the ordinary means by which the Holy Ghost <sup>i</sup> begetteth faith in our hearts, without <sup>k</sup> which we cannot please God. If the hearing of Christs voice be the chief mark of Christs elect <sup>l</sup> sheep, and of the <sup>m</sup> Bridegrooms friend; then must it be a fearful mark of a Reprobate <sup>n</sup> Goat, either to neglect or contemn to hear the preaching of the Gospel. Let no man think this position foolish; for <sup>o</sup> by this foolishness of preaching it pleaseth God to save them which believe. Their estate is therefore fearful who live in peace without caring for the preaching of the Gospel. Can men look for Gods mercie, and despise his means? <sup>p</sup> He (saith Christ of the Preacher of his Gospel) that despiseth you, despiseth me. <sup>q</sup> He that is of God heareth Gods words; yee therefore hear them not, because ye are not of God. Had not the <sup>r</sup> Israelites heard Phineas message, they had never wept. Had not the Baptist preached, the Jews had never <sup>s</sup> mourned. Had not they who crucified Christ, heard Peters <sup>t</sup> Sermon, their hearts had never been pricked. Had not the Ninivites heard <sup>u</sup> Jonas preaching, they had never repented; and if thou wilt not <sup>w</sup> hear, and <sup>x</sup> repent, thou shalt never be saved.

VII. The opinion that the Sacraments are but bare signs and seals of Gods promise and grace to us, doth not a little hinder Piety; whereas indeed, they are seals, as well of

<sup>e</sup> Mat. 10. 22. <sup>f</sup> Isa. 11. 1. <sup>g</sup> Isa. 2. 2. <sup>h</sup> Zach. 14. 17. <sup>i</sup> Rom. 10. 14. <sup>k</sup> Heb. 11. 6. <sup>l</sup> Joh. 10. 27. <sup>m</sup> Joh. 3. 29. <sup>n</sup> Heb. 2. 3. Joh. 8. 47. <sup>o</sup> 1 Cor. 1. 21. <sup>p</sup> Luk. 10. 10. <sup>q</sup> Joh. 8. 47. <sup>r</sup> Judg. 2. 1, &c. <sup>s</sup> Luk. 7. 32, 33. <sup>t</sup> Acts 2. 36. <sup>u</sup> Jonas 3. 5. <sup>w</sup> Pro. 28. 9. <sup>x</sup> Luk. 3. 7.

our *Service* and *Obedience* unto God; which *Service*, if we perform not unto him, the Sacraments seal no grace unto us. But if we receive them upon the resolution to be his faithful and penitent servants, then the Sacraments do not only signify and offer, but also seal and exhibit indeed the inward spiritual grace, which they outwardly promise and represent: and to this end *Baptism* is called the washing of regeneration, and renewing of the Holy Ghost, and the Lords Supper, Tit. 3. 5. The Communion of the body and blood of Christ, 1 Cor. 10. 16. Were this truth believed, the holy Sacrament of the Lords Supper would be oftner, and with greater reverence received.

VIII. The last, and not the least block whereat Piety stumbleth in the course of Religion, is by adorning vices with the names of virtues; as to call drunken carousing; drinking of Healths; spilling innocent blood, Valour; Gluttony, Hospitality; Covetousness, thriftiness; Whoredom, loving a Mistress; Simony, Gratitude; Pride, Gracefulness; Dissembling, Complement; children of Belial, Goodfellows; Wrath, Hastiness; Ribauldry, Mirth. So on the other side, to call Sobriety in words and actions, Hypocrisis; Almsdeeds, Vain-glory; Devotion, Superstition; Zeal in Religion, Puritanism; Humility, Crouching; scruple of Conscience, Preciseness, &c. And whilst thus we call evil, good; and good, evil; true Piety is much hindered in her progress. And thus much of the first hinderance of Piety, by mistaking the true sense of some special places of Scripture, and grounds of Christian Religion.

*The second hinderance of Piety.*

2. The evil example of great persons. The practice of whose prophane lives they prefer for their imitation, before the precepts of Gods holy Word. So that when they see the greatest men in the State, and many chief Gentlemen in their country to make neither care nor conscience to hear Sermons, to receive the Communion, nor to sanctifie the Lords Sabbaths, &c. But to be Swearers, Adulterers

*revilers, Carousers, Oppressors, &c.* Then they think that the using of these holy Ordinances are not matters of so great moment; for if they were, such great and wise men would not set so little by them. Hereupon they think, that Religion is not a matter of necessity. And therefore where they should (like *Christians*) row against the *stream of impiety* towards heaven; they suffer themselves to be carried with the multitude, down right to hell, thinking it impossible that *God* will suffer so many to be damned. Whereas if the *God* of this world had not blinded the eyes of their minds; the holy Scriptures would teach them, that <sup>y</sup> *Not many wise men after the flesh, not many mighty, not many noble are called, &c.* but that for the most part, the <sup>z</sup> *poor receive the Gospel*, and that <sup>a</sup> *few rich men shall be saved*. And, that howsoever many are called, yet the chosen are but few. Neither did the <sup>b</sup> *multitude* ever save any from damnation. As *God* hath advanced men in <sup>c</sup> *greatness* above others: so doth *God* expect that they in Religion and Piety should go before others: otherwise, <sup>d</sup> *greatness* abused (In the time of their *Stewardship*) shall turn to their greater condemnation in the day of their accounts. At what time sinful great and mighty men, as well as the poorest slaves and bondmen, shall wish, that the rocks and mountains shall fall upon them, and hide them from the presence of the Judge, and from his just deserved wrath: It will prove but a miserable solace, to have a great company of great men partakers with thee, of thine eternal torments. The multitude of sinners doth not extenuate, but aggravate sin, as in *Sodom*. Better it is therefore with a few to be saved in the *Ark*, than with the whole world, to be drowned in the flood. Walk with the few godly, in the Scriptures <sup>e</sup> *narrow path* to heaven: but crowd not with the <sup>f</sup> *godless multitude*, in the broad way to

<sup>y</sup> 1 Cor. I. 26. <sup>z</sup> Joh. II. 5. <sup>a</sup> Mar. 12. 23, 24. <sup>b</sup> Mar. 22.  
<sup>c</sup> Apoc. 6. 15, 16, &c. <sup>d</sup> Potentes potenter cruciabantur, Sap.  
<sup>e</sup> Mar. 7. 13. <sup>f</sup> Exod. 23. 2.



hell. Let not the examples of irreligious great men hinder thy repentance: for their *greatness* cannot at that day exempt themselves from their own most grievous punishment.

*The third hinderance of Piety.*

3. *The long escaping, of deserved punishment in this life.*  
 § *Because sentence (saith Salomon) is not speedily executed against an evill worker, therefore the hearts of the children of men are fully set in them to do evill, not knowing that the bountifulness of God<sup>h</sup> leadeth them to repentance.* But when his patience is *abused*, and mans *sins* are ripened: his *Justice* will at once both <sup>i</sup> *begin*, and *make an end* of the sinner: and he will recompence the *slowness* of his delay, with the *grievousnesse* of his punishment. Though they were suffered to run on the score all the dayes of their life: yet they shall be sure to pay the *utmost farthing*, at the day of their *death*. And whilst they suppose themselves to be *free* from judgement, they are *already* smitten with the heaviest of Gods Judgements; <sup>k</sup> a heart that cannot repent. The *stone* in the reins or bladder, is a grievous pain that kills many a mans body: but there is no disease to the *stone* in the heart, whereof <sup>i</sup> *Nabal* died, and killeth millions of *soules*. They refuse the trial of *Christ* and his *Crosse*: but they are *stoned* by Hells executioner, to eternal death.

Because many Nobles and Gentlemen are not smitten with *present judgement*, for their outrageous *Swearing*, *Adultery*, *Drunkennesse*, *Oppression*, *prophanenesse* of the *Sabbath*, and disgracefull neglect of Gods *Worship* and *Service*: they begin to doubt of *Divine* providence and *Justice*. Both which two *eyes*, they would as willingly put out in God, as the *Philistines* boared out the *eyes* of *Sampson*. It is greatly therefore to be feared, lest they will pro-

g Eccles 8 11. h Rom. 2. 4. i Per. 3. 10. j 1 Sam. 3. 12. Ezek. 39. 8. k Ro. 2. 5. ἀμετανοήτων καὶ ὁρίων. Cor penitentie nescium.  
 l 1 Sam. 25. 17.

voke the LORD to cry out against them, as <sup>m</sup> Sampson against the *Philistines* : By neglecting the Law, and walking after their own hearts, they put out (as much as in them lyeth) the eyes of my providence and justice. Lead me therefore to these chief <sup>n</sup> Pillars, whereupon the *Realm* standeth: that I may pull the *Realm* upon their heads, and be at once avenged of them for my two eyes! Let not *Gods* patience hinder thy repentance; but because he is so patient, therefore do thou the rather repent.

*The fourth hinderance of Piety.*

4. *The presumption of Gods mercy.* For when men are justly convinced of their sinnes, forthwith they betake themselves to this shield, *Christ is mercifull* : so that every sinner makes Christ the *Patron* of his sinne : as though he had come into the world, to bolster sinne; and not to destroy the <sup>o</sup> *works of the Devil*. Hereupon the carnal Christian presumeth, that though he continueth a while longer in his sinne : GOD will not shorten his dayes. But what is this but to be an implicate Atheist? Doubting that either God seeth not his sinnes, or if he doth, that he is not just; for if he believeth that God is just, how can he think that God, who for sin so severely punisheth others, can love him who still loveth to continue in sinne? True it is, Christ is mercifull. But to whom? onely to them that repent and <sup>p</sup> *turn from iniquity in Jacob*. But <sup>q</sup> *if any man blees himself in his heart, saying, I shall have peace, although I walk according to the stubbornnesse of mine own heart, thus adding drunkennesse to thirst: the Lord will not be merciful to him, &c.* O mad men! who dare blees themselves, when GOD pronounceth them accursed? Look therefore how far thou art from finding <sup>r</sup> *repentance* in thy self; so far art thou from any assurance of finding mercy in

<sup>m</sup> Judg. 16. 21. <sup>n</sup> Judg. 16. 26, &c. <sup>o</sup> 1 Joh. 3. 3. <sup>p</sup> Isa. 59. 20. <sup>q</sup> Deut. 19. 19. <sup>r</sup> Non delinquenti, sed peccata relinquenti condonat Deus.

Christ. <sup>a</sup> Let therefore the wicked forsake his wayes, and the unrighteous his own imaginations, and return unto the Lord, and he will have mercy upon him : and to our God, for he is very ready to forgive.

Despair is nothing so dangerous as presumption. For we read not in all the Scriptures of above three or four, whom roaring Despair overthrew : But secure Presumption hath sent millions to perdition without any noise. As therefore the Damosels of Israel sang in their dances, <sup>b</sup> Saul hath kill'd his thousands, and David his ten thousands : so may I say, that despair of Gods mercy hath damned thousands, but the <sup>c</sup> presumption of Gods mercy hath damned ten thousands, and sent them quick to hell, where now they remain in eternal torments without all help of ease, or hope of redemption. God spared the <sup>d</sup> Thief, but <sup>e</sup> not his fellow. God spared one, that no man might despair ; God spared but one, that no man should presume. Joyful assurance to a sinner that repents : no comfort to him that remains impenitent. God is infinite in mercy, but to them only, who turn from their sins, to serve him in holiness : without which no man shall see the Lord, Hebr. 12. 14. To keep thee therefore from the hinderance of presumption, remember, that as Christ is a Saviour, so <sup>f</sup> Moses is an accuser. Live therefore, as though there were no Gospel : die as though there were no Law. Pass thy life, as though thou wert under the conduct of Moses : depart this life, as if thou knewest none but Christ, and him crucified. Presume not, if thou wilt not perish : <sup>g</sup> Repent, if thou wilt be saved.

*The fifth hinderance of Piety.*

5. *Evil companie*, commonly termed *good fellows* : but indeed the Devils chief instruments, to hinder a wretched

a Isa. 55. 7. b 1 Sam. 18. 7. c Metuendum est ne te occidat spes & cum multum spes de misericordia, incidas in iudicium, August. d Luk. 23. 43. e Latronis exemplum, non est exemplum imitationis, sed consolationis. f Joh. 5. 45. g Qui dat paenitenti veniam, non dabit peccanti paenitentiam, Aug.

sinner from repentance and piety. The *first* sign of Gods favour to a sinner, is, to give him grace to forsake evil companions: such who wilfully continue in sin, contemn the means of their calling, gibing at the sincerity of profession in others, and shaming Christian Religion by their own profane lives. These <sup>h</sup> sit in the seat of the scorers. For as soon as GOD admits a sinner to be one of his people; he bidshim <sup>i</sup> *Come out of Babylon.* Every lewd company is a *Babylon*. Out of which, let every child of God either keep himself: or if he be in; think that he hears his *Fathers* voice sounding in his ear, *Come out of Babylon, my Child.* As soon as Christ looked in mercy upon <sup>k</sup> *Peter*, he went out of the company that was in the high Priests Hall, and *wept bitterly* for his offence. *David* vowing (upon recovery) a new life, said: <sup>l</sup> *Away from me, all ye Workers of iniquity, &c.* As if it were impossible to become a *new man*, till he had shaken off all *old* ill companions. The truest proof of a mans Religion is the quality of his companions. Profane companions are the chief enemies of Piety, and quellers of holy motions. Many a time is *poor Christ* (offering to be new-born in thee) thrust into the <sup>m</sup> *Stable*: when these lewd companions by their *drinking, playes, and jests*, take up all the best rooms in the *Inne* of thy heart. Oh, let not the company of earthly sinners, hinder thee from the society of heavenly *Saints* and *Angels*.

*The sixth hinderance of Piety.*

6. *A conceited fear, lest the practice of Piety should make a man* (especially a young man) *to waxe too sad and pensive*: whereas indeed, none can better joy, nor have more cause to *rejoyce*, than the pious and Religious Christians. For as soon as they are <sup>n</sup> *justified by faith*, they have peace with God, than which there can be no greater joy. Besides, they have already the *Kingdome of grace* descended into their hearts: as an assurance that (in Gods good time) they

<sup>b</sup> Plal. 1. 1.    <sup>i</sup> Apoc. 18. 4.    <sup>k</sup> Luk. 22. 62.    <sup>l</sup> Psalm. c. 8.  
<sup>m</sup> Luk. 2. 7.    <sup>n</sup> Rom. 5. 2.



shall ascend into his *kingdome of glory*. This *kingdome of grace* consists in three things: First, <sup>o</sup> *Righteousness*; for having *Christs* righteousness to justify them before God, they endeavour to live *righteously* before men. Secondly, *Peace*, for the peace of conscience *inseparably* followeth a righteous conversation. Thirdly, *the joy of the holy Ghost*; which joy is onely left in the peace of a good conscience: and is so great, that it <sup>p</sup> *passeth all understanding*. No tongue can expresse it, no heart can conceive it, but onely he that feels it. This is that *fulness of joy*, which <sup>a</sup> *Christ* promised his disciples, in the midst of their troubles, *a joy that no man could take from them*. The feeling of this joy, *David* upon his repentance begged so earnestly at the hands of God: <sup>r</sup> *Restore me to the joy of thy salvation*. And if the Angels in heaven <sup>f</sup> *rejoyce* so much at the conversion of a sinner: the joy of a sinner converted must needs be exceeding great in his own heart. It is <sup>t</sup> *worldly sorrow*, that shewes so timely upon mens heads, and fills the furrows of their hearts, with the sorrows of death. The godly sorrow of the godly (when God thinks it meet to try them) causeth in them *repentance not to be repented of*: for it doth but further their salvation. And in all such tribulation, they shall be sure to have the *Holy Ghost* to be their <sup>u</sup> *Comforter*: who will <sup>w</sup> *make our consolations to abound through Christ, as the sufferings of Christ shall abound in us*. But whilst a man liveth in impiety, he hath <sup>x</sup> *no peace*, saith *Esa*: his <sup>y</sup> *laughter* is but madnesse, saith *Salomon*; his riches are but <sup>z</sup> *clay*, saith *Abakuk*: nay, the *Apostle* esteems them no better than <sup>a</sup> *dung* in comparison of the pious mans treasure: all his joyes shall end in woes, saith *Christ*. Let not therefore this false fear hinder thee from the practice of Piety. Better it is to go sickly (with *Lazarus*) to Heaven, than full of mirth

<sup>o</sup> Rom. 14. 17. <sup>p</sup> Phil. 4. 7. <sup>q</sup> Joh. 16. 24. Ver. 22. <sup>r</sup> Ps. 51. 12. <sup>s</sup> Luk. 15. 7, 10. <sup>t</sup> 2 Cor. 7. 10. <sup>u</sup> Joh. 14. 16, 17. <sup>w</sup> 2 Cor. 1. 5. <sup>x</sup> Isa. 57. 21. <sup>y</sup> Eccl. 2. <sup>z</sup> Abak. 2. 7. <sup>a</sup> Phil. 3. 8. Luk. 6. 25.

and pleasure with *Dives*, to *Hell*. Better it is to mourn for a time with *men*, than to be tormented for ever with *Devils*.

*The seventh hinderance of Piety.*

7. And lastly, *The hope of long life* : for, were it possible that a wicked Liver thought *this year* to be his *last year* : this<sup>b</sup> *moneth*, his last moneth : this *week*, his last week : but that he would change and amend his wicked life? No verily, he would use the best means to repent, and to become a new man. But as the rich man in the<sup>c</sup> Gospel promised himself *many years to live in ease, mirth, and fulnesse*; when he had not *one night* to live longer : so, many wicked Epicures falsly promise themselves, the age of *many years*, when the thread of their life is already almost drawn out to an end. So *Jeremy* ascribes the cause of the Jews sinnes and calamities to this, that<sup>d</sup> *she remembred not her last end*.

The longest space betwixt a mans coming by the *womb*, and going by the *grave*, is but *short*, for<sup>e</sup> *man that is born of a woman, hath but a short time to live* : He hath but a few *dayes*, and those full of nothing but troubles. And, except the *practice of Piety*; how much better is the state of the childe that yesterday was *baptized*, and to day is *buried*, than *Methusalem's*, who lived nine hundred sixty nine years, and then dyed; of the two, happier the *Babe*; because he had less *sinne*; and fewer *sorrows*. And what now remains of both, but a *bare remembrance*? What trust should a man repose in long life? seeing the whole life of man is nothing but a lingering death : so that as the Apostle protests,<sup>f</sup> *a man dieth daily*.

Harke in thine ear, O secure fellow; thy *life* is but a *puff of breath* in thy nostrils, trust not to it. Thy *Soul*

<sup>b</sup> *Eleres, si scires, unum tua tempora mensem* : *Rides, quum non sit fortitan una dies*. Th. Mor. <sup>c</sup> Luk. 12. 19, 20. <sup>d</sup> Lam. 1. 9. <sup>e</sup> Job 14. 1. <sup>f</sup> *Quotidie morimur : quotidie enim demitur pars vitæ, & tunc quoque cum crescimus, vita decrescit*, *Vives*. 1 Corinth. 15. 31. <sup>g</sup> Isa. 2. 22.

dwells in a house of clay, that will fall ere it be long; as may appear by the *dimnesse* of thy eyes, the *deafnesse* of thy eares, the *wrinkles* in thy cheeks, the *rottenness* of thy teeth, the *weaknesse* of thy sinews, the *trembling* of thy hands, the *Kalendar* in thy bones, the *shortnesse* of thy sleep, and every *gray hair*, as so many Summoners, bids thee prepare for thy long home. Come, let us in the mean while walk to thy fathers Coffin: breake open the lid; see here, how that <sup>h</sup> *Corruption is thy Father, and the Worm thy Mother and Sister*: seest thou how these are? so must thou be ere long: fool! thou knowest not how soon. Thy *Hour-glass* runneth apace, and in all places; *death* in the mean while waiteth for thee.

The whole life of man (save what is spent in Gods service) is but a foolery: for a man lives <sup>i</sup> *forty years*, before he knows himself to be a fool; and by that time he seeth his folly, his life is finished.

Harke (*Husbandman*) before thou seest many more crops of harvest, thy self shall be ripe, and *Death* will cut thee down with his *Sickle*. Harke (*Trades-man*) ere many *six moneths* go over, thy last *moneth* will come on: after which thou shalt trace away and trade no longer. Hark (*most grave Judge*) within a few termes, the term of thy life approacheth: wherein thou shalt cease to judge others, and go thy self to be judged. Hark (*O man of God*) that goest to the pulpit; preach this Sermon, as it were the last that thou shouldest make to thy people. Hark (*Noble man*) lay aside the high conceit of thy Honour; *Death*, ere it be long, <sup>k</sup> will lay thy honour in the dust, and make thee as base as the earth, that thou treadest under thy feet. Hark (*thou, that now readeest this book*) assure thy self ere it be long, there will be but two holes, where now thy two eyes are placed: and others shall read the truth of this lesson upon

b Job 17. 14. i Homo est fatuus usque ad 40 annum, deinde ubi agnovit se esse fatuum, vita consumpta est. Luth. k Mors Sceptra Igonibus æquas.

thy bare skul, which now thou readeſt in this little book. How ſoon I know not; but this I am ſure of: that <sup>1</sup>thy time is appointed, thy <sup>m</sup>moneths are determined, thy <sup>n</sup>dayes are numbered, and thy very <sup>o</sup>laſt hour is limited, beyond which thou ſhalt not paſs. For then, the <sup>f</sup>firſt-born of death, mounted on his <sup>q</sup>pale Horſe, ſhall alight at thy door: and (notwithſtanding all thy Wealth, thy Honour, and the tears of thy deareſt friends) will carry thee away bound hand and foot, as his priſoner, and keep thy body under a load of earth, until that day come, wherein thou muſt be brought forth to <sup>r</sup>receive according to the things which thou haſt done in that body, whether it be good or evil. Oh, let not then the falſe hope of an uncertain long life hinder thee, from becomming a preſent Practizer of Religious Piety. God <sup>f</sup>offereth grace to day; but who promiſeth to morrow? There are now in hell many young men, who had purpoſed to repent in their old age: but Death cut them off in their impenitency ere ever they could attain to the time they ſet for their repentance. The longer a man runs in a diſeaſe, the harder it is to be cured: for cuſtome of ſin, breeds hardneſs of heart: and the impediments which hinder thee from repenting now, will hinder thee more, when thou art more aged.

A wiſe man being to go a far and foule journey, will not lay the heaviest burden upon the weakeſt horſe. And with what conſcience canſt thou lay the great load of repentance, on thy feeble and tyred old age? whereas now in thy chiefeſt ſtrength thou canſt not liſt it, but art ready to ſtagger under it. Is it wiſdom for him that is to ſail a long and dangerous voyage, to lye playing and ſleeping, whileſt the wind ſerveth and the Sea is calm, the Ship ſound, the Pilot well, Mariners ſtrong; and then ſet forth when the winds are

l Job 14. 14. m Job 14. 5. n Pſal. 90. 12. Dan. 5. 26. Stat ſua  
cuique dies, Virg. o 11. 9. and Joh. 13. 2. p Job 17. 13. q A-  
poc. 6. 8. r 2 Cor. 5. 10. ſ Pſal. 95. Heb. 3. Penitenti veniam  
ſpoſpondit ſed vivendi in craſtinam non ſpoſpondit, Chryſ. Nemo tam  
divos habuit ſaventes, craſtinum ut poſſit ſibi polliceri, Senec. Heb. 3. 13.



contrary, the weather tempestuous, the Sea raging, the Ship rotten, the Pilot sick, and the Sailers languishing? Therefore, O *sinfull soul*, begin now thy conversion to GOD, whilest life, health, strength, and youth lasteth: before those *years*, draw nigh, when as thou shalt say, *I have no pleasure in them*. God ever required in his service, the *first-born*; and the *first-fruits*; and those to be offered unto him without delay. so just *Abel* offered unto God his *firstlings*, and *fattest Lambs*: and reason good; that the *best Lord* should be *first*, and *best served*. All Gods servants should therefore *remember to serve the Creator in the dayes of their youth*; and *early in the morning*, like *Abraham*, to sacrifice unto God the *young Isaac* of their age. *a Ye shall not see my face* (saith *Joseph* to his Brethren) *except you bring your younger brother with you*. And how shalt thou look in the face of *Jesus*, if thou givest thy *younger years* to the devil, and bringest him nothing but thy blind, lame, and decrepit *old age*? Offer it unto thy *b Prince*, saith *Malachy*. If he will not accept such a one to serve him, how shall the *Prince of Princes* admit such a one to be his servant? If the *c King of Babel* would have *young men* (well favoured, and such as had ability in them) to stand in his palace, shall the *King of Heaven* have none to stand in his Courts, but the *blind and lame*, such as the *soul of David* hated? Thinkest thou, when thou hast served Satan with thy *prime years*, to satisfie God with thy *dotage*? Take heed lest God turn thee over to thy *old master* again: That as thou hast all the dayes of thy life done *his work*: so he may in the end pay thee thy *wages*. Is that time fit, to undertake by the *serious* exercises of repentance (which is the *work of works*) to turn thy *sinful soul* to God; when thou art not able with all thy strength to turn thy *weary bones* on thy *soft bed*? If thou findest it so hard a matter *now*; thou shalt finde it far harder *then*. For

*t* Eccles. 12. 1. *u* Exod. 13. 2. *w* Exod. 22. 29. *x* Gen. 4. 4.  
*y* Eccl. 12. 12. Gen. 22. 2. *z* Gen. 22. 3. *a* Gen. 43. 3. *b* Mal.  
 1. 8. *c* Dan. 1. 4. 2 Sam. 5. 2.

thy *sin* will waxe stronger, thy *strength* will grow weaker, thy *conscience* will clogge thee, *pain* will distract thee, the *fear of death* will amaze thee, and the *visitation* of friends will so disturb thee, that if thou be not furnished aforehand with store of *faith*, *patience*, and *consolation*: thou shalt not be able either to *meditate* thy *self* or to hear the word of *comfort* from others: not to pray *alone*, nor to join with others who pray for thee. It may be thou shalt be taken with a *dumb palse*, or such a *deadly senselessness*, that thou shalt neither *remember God*, nor think upon *thine own estate*: and dost thou not well deserve, that *God* should forget to save thee in thy *death*; who art so unmindfull now to serve him in thy *life*? The *fear of death* will drive many at that time, to cry, "Lord, Lord: but *Christ* protesteth, that *he will not then know them for his*. Yea, many shall then (like *Esau*)<sup>b</sup> with tears seek to repent; and yet finde no place to repentance. For man hath not *free-will* to repent when he will, but when *God* will give him grace. And if mercy shewed her self so inexorable, that she would not open her gates to so tender suiters as *c Virgins*, to so earnest suiters as *knockers*, because they knocked too late: How thinkest thou, that she will ever suffer thee to enter her gates, being so impure a wretch that never thinkest to leave sin, till sin first leaveth thee, and didst never yet knock with thine own *sifts* upon the *breasts* of a penitent heart? And justly doth her *Grace* deny to open the *gates of Heaven*, when thou knockest in thine *adversity*; who in thy *prosperity* wouldest not suffer<sup>d</sup> *CHRIST*, whilest he knocked, to enter in at the *door* of thy heart. Trust not either late repentance, or long life: *not late repentance*; because it is much to be feared, lest that the repentance, which the *fear of death* enforceth, dies with a man *dying*. And the Hypocrite, who deceived others in his life, may deceive himself in his death. God accepteth none but *Free will Offerings*, and the repentance that pleaseth him,

<sup>a</sup> Mat. 7. 22. <sup>b</sup> Heb. 12. 17. <sup>c</sup> Mat. 25. 11. <sup>d</sup> Apoc. 3. 10.

must be voluntary, and not of constraint. Not *long life*; for <sup>c</sup> *old age* will fall upon the neck of *youth*; and as nothing is more sure than death, so nothing is more uncertain than the time of *dying*. Yea, oftentimes when ripeness of sin is hastened by outrageousness of sinning, God suddenly cutteth off such *vicious livers*, either with the sword, *intemperatenesse*, *luxury*, *surfeit*, or some other *fearfull* manner of *siknesse*. Mayest thou not see, that it is the *evil spirit* that perswades thee to deferre thy Repentance till *old age*, when *Experience* tells thee, that not <sup>f</sup> *one* of a thousand that takes thy course, doth ever attain unto it? Let Gods *Holy Spirit* move thee not to give thy self any longer <sup>g</sup> *to eat and drink with the drunken*, lest thy Master send death for thee in a day, when thou lookest not for him, and in an hour that thou art not aware of, and so suddenly cut thee off, and appoint thee thy portion with the *Hypocrites*, where shall be weeping and gnashing of teeth. But if thou lovest <sup>h</sup> *long life*, fear God, and long for life everlasting. The longest life here, when it is come to the period, will appear to have been but as a <sup>i</sup> *tale that is told*, a <sup>k</sup> *vanishing vapour*, a <sup>l</sup> *fitting shadow*, a <sup>m</sup> *seeming dream*, a glorious flower, growing, and <sup>n</sup> *flourishing in the morning*, but in the evening cut down and withered; or like a <sup>p</sup> *Weavers Shuttle*, which by winding here and there swiftly unwindeth it self to an end. It is but a <sup>q</sup> *moment*, saith S. Paul. Oh then the *madness* of man! that for a *moment* of <sup>r</sup> *sinfull pleasure*, will hazard the loss of an <sup>s</sup> *Eternal weight of glory*.

These are the *seven* chief hinderers of *Piety*, which must be cast out like <sup>t</sup> *Mary Magdalens seven devils*, before

e *Nascentes morimur, finisq; ab origine pendet*; Et *pubescentes juncta senectula premit*. Mani. f *Nequitias vita finit non esse senem*. g *Mat. 27. 49.* h *Deut. 30. 16.* i *Prov. 32.* Psal. 34. 11, &c. k *Psal. 90. 9.* l *Jam. 4. 14* m *Psa. 109. 23.* n *Psal. 76. 5.* Psal. 90. 5. o *1 Pet. 1. 24.* p *Pf. 90. 6.* q *Isa. 38. 12.* r *2 Cor. 4. 17.* s *Heb. 11. 25.* t *2 Cor. 4. 17.* u *Mark. 16. 9.* v *Luk. 8. 2.*

ever thou canst become a *true Practizer of Piety*, or have any sound hope to enjoy either *favour from Christ by grace, or fellowship with him in glory.*

*The Conclusion.*

**T**O conclude all; for as much as thou seest, that *without Christ*, thou art but a *slave of sin, Deaths vassal, and Worms meat*; whose *thoughts* are vain, whose *deeds* are vile, whose *pleasures* have scarce beginnings, whose *miseries* never know end; What wise man would incur these *hellish torments*, though he might by living in sin, purchase to himself for a time, the *Empire of Augustus*, the *riches of Cræsus*, the *pleasures of Salomon*, the *politic of Archithophel*, the *voluptuous fare and fine apparel of Dives*? for what should it avail a man (as our Saviour saith) to *win the whole world for a time; and then to lose his soul in Hell for ever?*

And seeing that likewise thou seest how great is thy *happiness in Christ*; and how *vain are the hindrances*, that debarr thee from the same: *beware* (as the Apostle exhorteth) of the *deceitfulness of sin*. Heb. 3. 13. For that sin, which seems now to be so *pleasing to thy corrupt nature*, will one day prove the *bitterest enemy to thy distressed soul*: and in the mean while *harden* (unawares) thine *impenitent heart*.

Sin (as a *Serpent*) seems beautiful to the eye: but take heed of the sting behind: whose *venemous effects* if thou knewest; thou wouldest as carefully *flee from sin*, as from a *Serpent*: for,

1. *Sin* did never any man *good*: and the more sin a man hath committed, the more *odious* he hath made himself to God, the more *hateful* to all good men.

2. *Sin* brought upon thee all the *evil, crosses, losses, disgraces, and sicknesses*, that ever befell thee: *Fools* (saith David) by reason of their *transgressions, and because of their iniquities, are afflicted*, Psal. 107. 17. *Jeremy*  
in



in lamenting manner asketh the question, *"Wherefore is the living man sorrowful? The Holy Ghost answereth him; Man suffereth for his sin.* Hereupon the Prophet takes up that dolefull out-cry against sinne as the cause of all their miseries, *"Wo now unto us that ever we have sinned.*

3. If thou dost not speedily repent thee of thy sinnes, they will bring upon thee yet far greater plagues, losses, crosses, shame and judgements, than ever hitherto befell thee. Read *Levit. 26. 18. &c. Deut. 20. 15. &c.*

4. And lastly, if thou wilt not cast off thy sin, God (when <sup>x</sup> the measure of thine iniquity is full) will cast thee off for thy sinne; for as he is just, so he hath power to kill and cast into hell, all hardened and impenitent sinners. If therefore thou wilt avoid the cursed effects of sin in this life, and the eternal wrath due thereto in the world to come, and be assured that thou art not one of those who are given over to a reprobate sence, <sup>y</sup> Let then (O sinner) my counsell be acceptable unto thee: break off thy sinnes by righteousness, and thine iniquities by shewing mercy towards the poor: O let there (at length) be an healing of thine error. Nathan used but one parable, and <sup>z</sup> David was converted: <sup>a</sup> Jenas preached but once to Ninive, and the whole City repented: Christ looked but once on Peter, and <sup>b</sup> he went out and wept bitterly. And now, that thou art oft and so lovingly intreated, not by a Prophet, but by Christ the Lord of Prophets: yea, that God himself by his Embassador doth <sup>c</sup> pray thee to be reconciled unto him: leave off thine adultery with David: repent of thy sins like a true Ninivite; and whilest Christ looketh in mercy upon thee, leave thy wicked companions, and weep bitterly for thine offences.

Content not thy self with that formal Religion, which unregenerate men have framed to themselves in stead of sincere devotion: for, in the multitude of opinions most men

<sup>u</sup> Lam. 3. 20. & Lam. 5. 16. & Gen. 15. 16. <sup>y</sup> Dan. 4. 24.  
<sup>z</sup> 2 Sam. 12. 13. <sup>a</sup> Jon. 3. 5. &c. <sup>b</sup> Luk. 22. 62. <sup>c</sup> 2 Cor. 5. 20:

have almost lost the *practice of true Religion*. Think not that thou art a Christian good enough, because thou doest as the most, and art not so *bad* as the most. No man is so wicked, that he is addicted to all kind of vices (so there is an *Antipathy* <sup>d</sup>twixt some vices:) But remember that *Christ* saith, <sup>e</sup>*Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, yee shall in no case enter into the Kingdome of Heaven*. Consider with thy self, how far thou comest short of the *Pharisees* in *fasting*, *praying*, *frequenting the Church*, and in *giving of Almes*. Think with thy self how many *Pagans*, who never knew *Baptism*, yet in *moral virtues*, and *honesty of life*, do go farr beyond thee. Where is then the life of *Christ* thy *Master*? and how farr art thou from being a *true Christian*? If thou dost willingly yield to live in any one *gross sin*, thou canst not have a *regenerated* soul; though thou reformatest thy self like <sup>c</sup>*Herod*, from many other *vices*. A true Christian must have respect to walk in the truth of his heart, in all the *Commandements of God* alike: for (saith *S. James*) <sup>f</sup>*He that shall offend in one point of the Law (wilfully) is guilty of all*. And *Peter* bids us <sup>g</sup>*lay aside* (not some but) *all malice, guile, and hypocrisies, &c.* One sin is enough to damn a mans soul, without *Repentance*: dream not to go to heaven, by any *nearer*, or *easier* way than *Christ* hath trained to us in this Word. The way to heaven is not easie, or common, but <sup>h</sup>*strait and narrow*: yea so narrow, that *Christ* protesteth that a <sup>i</sup>*Rich man shall hardly enter into the Kingdom of Heaven*, and that those who enter, are but a <sup>k</sup>*few*: and that those few cannot get in, but by *striving*: and that some of those who *strive* to enter in, shall not be able. This all Gods Saints (whilest they here lived) knew well: when with so often *fastings*, so earnest *prayers*, so frequent hearing the *Word*, and receiving the *Sacraments*, and with such abun-

<sup>a</sup> Mat. 5. 20. <sup>e</sup> Mark. 6. 20. <sup>f</sup> Jam. 2. 10. <sup>g</sup> 1 Pet. 2. 1, <sup>h</sup> Mat. 7. 14. <sup>i</sup> Mat. 19. 23. <sup>k</sup> Mar. 7. 14. and 22. 14. Luk. 13. 24.

dance of *teares*, they devoutly begged at the hands of God for Christs sake to be received into his Kingdom.

If thou wilt not believe this truth; I assure thee that the devil, which perswades thee now, that it is easie to attain Heaven, will tell thee *hereafter*, that it is the hardest business in the world. If therefore thou art desirous to purchase *sound assurance* of salvation to thy soul; and to go the right and safe way to Heaven: get forth with (like a <sup>1</sup> *wise Virgin*) the *Oyl of Piety* in the *Lamp* of thy *Conversation*; that thou mayest be in a *continual readiness* to meet the *Bridegroom*, whether he cometh by Death, or by Judgement. Which that thou mayest the better do, let this be thy *daily practice*.

*How a private man must begin the morning with Piety.*

**A**S soon as ever thou awakest in the morning, keep the *door* of thy heart fast shut, that no *Earthly thoughts* may enter, before that *God* be come in first: and let *him* (before all others) have the <sup>na</sup> *first place* therein. So all evil thoughts, either will not *dare* to come in: or shall the easier be *kept out*; and the heart will more favour of *Piety* and *godliness* all the day after. But if thy heart be not (at the first waking) filled with some meditations of *GOD*, and his Word; and dressed like the <sup>n</sup> *Lamp* in the *Tabernacle* every morning and evening, with the *oyl* *Olive of Gods Word*; and perfumed with the <sup>o</sup> *sweet Incense of prayer*: *Satan* will attempt to fill it with worldly cares, or fleshly desires, so that it will grow unfit for the *service of God* all the day after, sending forth nothing, but the stench of corrupt and lying words, and of rash and blasphemous Oaths.

Begin therefore every dayes work, with *Gods Word* and *Prayer*: and offer up unto God upon the *Altar* of a

*Mat. 25. 1. m Primitiæ oris & cordis Deo offrendæ. Amb. in Psal. 119. n Exod. 27. 20, 21. o Exod. 30. 6, 7.*

*P contrite*

<sup>p</sup> contrite heart, the <sup>q</sup> groans of thy Spirit, and the <sup>r</sup> calves of thy lips, as thy morning sacrifice, and the first-fruits of the day : and as soon as thou awakest, say unto him thus ;

*A Short Soliloquie, when one first wakes in the Morning.*

**M**<sup>r</sup> soul waiteth upon thee, O Lord, more than the Morning Watch, watcheth for the Morning. <sup>s</sup> O God, therefore be merciful unto me, and bless me, and cause thy face to shine upon me : fill me with thy mercy this Morning, so shall I rejoyce and be glad all my dayes.

*Meditations for the Morning.*

*Then Meditate.*

1. **H**ow Almighty God can ( in the Resurrection ) as easily raise up thy body out of the grave, from the sleep of death ; as he hath this Morning wakened thee in thy bed, out of the sleep of nature. At the dawning of which resurrection-day, <sup>u</sup> Christ shall come to be glorified in his Saints : and every one of the bodies of the thousands of his Saints ( being fashioned like unto his glorious body ) shall <sup>w</sup> shine as bright as the Sun. All the Angels shining likewise in their glory : the body of Christ surpassing them all in splendor and glory : and the Godhead excelling it. If the rising of one Sun, make the Morning sky so glorious ; what a bright shining and glorious Morning will that be, when so many thousand thousands of bodies, far brighter than the Sun, shall appear and accompany Christ, as his glorious train, comming to keep his general Session of righteousness, and to <sup>x</sup> judge the wicked Angels, and all <sup>y</sup> un-

<sup>p</sup> Psal. 51. <sup>q</sup> Rom. 8. <sup>r</sup> Hol. 13. 2. <sup>s</sup> Ps. 120. 6. <sup>t</sup> Psal. 67. 1.

<sup>u</sup> Ps. 90. 14. <sup>v</sup> Theff. 1. 10. Jude vers. 14. Phil. 3. 21. Mat. 13. 6. and 17. 2. <sup>w</sup> Luk. 9. 31. <sup>x</sup> Act. 17. 31. <sup>y</sup> 1 Cor. 6. 3. <sup>z</sup> Jude v. 15.



godly *Men*? and let not any transitory profit, pleasure, or vain-glory of this day, cause thee to lose thy part and portion of the external blifs and glory of that day, which is properly termed the <sup>2</sup> *Resurrection of the just*. Beasts have bodily eyes, to see the *ordinary* light of the day: but endeavour thou with the *eyes of faith*, to foresee the *glorious* light of the day.

2. That thou knowest not how *near* the evil spirit (which *night and day like a* <sup>a</sup> *roaring Lion, walketh about seeking to devour thee*) was unto thee whilst thou sleepest, and wast not able to help thy *self*: and that thou knowest not what *mischief* he would have done to thee, had not <sup>b</sup> *God hedged thee and thine*, with his ever-waking *providence*, and guarded thee with his holy and blessed *Angels*.

3. If thou hearest the <sup>c</sup> *Cock crow*; remember *Peter* to imitate him: and call to mind that *Cock-crowing* sound of the *last Trumpets*, which shall waken thee from the dead. And consider in what case thou art, if it sounded now: and become such, as thou wouldest wish to be then: Lest at that day thou wilt wish, that thou hadst never seen this: yea <sup>d</sup> *curse the day of thy natural birth*, for want of being new born by *spiritual* grace. <sup>e</sup> When the *Cock* crows, the *Thief* despairs of his hope, and gives over his nights enterprize: So the *Devil* ceaseth to tempt or attempt any further, when he hears the devout soul wakening her self with Morning prayer.

4. Remember that Almighty God is about thy bed, and seeth thy <sup>f</sup> *down-lying*, and thy *up-rising*: understandeth thy thoughts, and is acquainted with all thy wayes. Remember likewise, that his *Holy Angels*, who guarded and watched over thee all night, do also behold how thou

<sup>2</sup> Luk. 14. 14. <sup>a</sup> 1 Pet. 5. 8. Job 1. 7. <sup>b</sup> Job 1. 10. Ps. 121. 4. Ps. 34. 7 & 19. 11. Gen. 32. 1, 2. 2 Reg. 7. 6, 16. <sup>c</sup> Luk. 22. 61, 62. <sup>d</sup> Jer. 2. 14. Job. 3. 1. Tit. 3. 5. <sup>e</sup> Gallo canente, suas Latro relinquit insidias, & Aub. Hexam. l. 5. c. 24. <sup>f</sup> Psal. 139. 2, 3.

5 *wakeſt and riſeſt.* Do all things therefore as in the awiull preſence of God, and in the ſight of his holy *Angels*.

5. As thou art putting on thine *apparel*, remember, that they were firſt given as covering or ſhame, being the filthy effects of ſin: and that they are made but of the *offals* and *excrements* of dead beaſts. Therefore, whether thou reſpect the *ſtuſſe*, or the firſt *inſtitution*, thou haſt ſo little cauſe to be *proud* of them, that thou haſt great cauſe to be *humbled* at the ſight and wearing of them: ſeeing the *richeſt apparel* are but *fine* covers of the *ſouleſt* ſhame. Meditate rather, that as thine apparel ſerves to *cover* thy ſhame, and to *fence* thy body from cold: ſo thou ſhouldeſt be as careful to cover thy ſoul with that <sup>h</sup> *wedding garment*, which is the <sup>i</sup> *righteouſneſſe* of Chriſt, and (becauſe apprehended by our faith) called the *righteouſneſſe of the Saints*: Let whileſt we are richly apparelled in the ſight of men, we be not found to walk *naked*, (ſo that all our *filthineſſe* be ſeen) in the ſight of God. But that with *his righteouſneſſe* (as with a *Robe*) we may cover our ſelves from perpetual *ſhame*: and ſhield our ſouls from that fiery cold that will procure internal <sup>k</sup> *weeping and gnaſhing of teeth*. And withall conſider how bleſſed a people were our *Nation*, if every *ſilken ſuit* did cover a ſanctified ſoul. And yet a man would think, that on whom God beſtowed moſt of theſe *outward bleſſings*, of them he ſhould receive greateſt inward *thanks*. But if it prove otherwiſe, their reckoning will prove the heavier in the day of their <sup>l</sup> *accounts*.

6. Conſider how Gods *mercy* is <sup>m</sup> renewed unto thee *every morning*, in giving thee (as it were) a new life: and in cauſing the <sup>n</sup> *Sun*, after his unceſſant race, to riſe again to give thee *light*. Let not then his *glorious light* burn in vain: but prevent rather (as oft as thou canſt) the *Sun riſing*, to

5 Gen. 31. 55. and 32. 1. 2. Pſal. 91. 5, 11. Act. 12. 11. <sup>h</sup> Mat. 22. 11. <sup>i</sup> Rom. 13. 14. 1 Cor. 1. 30. Phil. 3. 9. Apoc. 19. 18 Eph. 4. 21. Apoc. 16. 15. <sup>k</sup> Matth. 22. 13. <sup>l</sup> Luk. 12. 48. <sup>m</sup> Lam. 3. 23. <sup>n</sup> Pſal. 19. 5.

give God *thanks*, and kneeling down at thy bed side salute him at the *day Spring* with some devout *Antelucanum*, or Morning *Soliloquie* : containing an humble confession of thy finnes, the pardon of all thy faults, a thanksgiving for all his benefits, and a craving of his gracious protection to his *Church*, thy *self*, and all that do belong unto thee.

*Brief directions how to read the holy Scriptures, once every year over, with ease, profit, and reverence.*

**B**Ut for as much that as faith is the *soul*; so reading and meditating of the *Word of God*, are the *Parents of Prayer* : Therefore before thou prayest in the *Morning*, first, read a Chapter in the *Word of God* : then meditate a while with thy self how many *excellent things* thou canst remember out of it.

As first; what good counsels or exhortations to good works, and to a holy life.

Secondly, what threatnings of judgements against such and such a sin : and what fearfull examples of Gods punishment or vengeance upon such and such sinners.

Thirdly, what blessings God promiseth to *Patience*, *Chastity*, *Mercy*, *Almes-deeds*, *Zeal* in his service, *Charity*, *Faith*, and *trust* in God, and such like Christian virtues.

Fourthly, what gracious Deliverance God hath wrought: and what special blessings he hath bestowed upon them, who were his true and zealous servants.

Fifthly, apply these things to thine own heart, and read not these *Chapters*, as matters *Historical* discourse : but as if they were so many *Letters* or *Epistles* sent down from God out of Heaven unto thee : for *whatsoever is written, is written for our learning*, Rom. 15. 4.

Sixthly, read them therefore with that reverence, as if God himself stood by, and spake these words unto thee, to excite thee to those *virtues*, to dissuade thee from those *vices* : assuring thy self, that if *such sins* (as thou readest there)

there) be found in thee without repentance, the like plagues will fall upon thee : but if thou doest practise the like piety and vertuous deeds, the like blessings shall come unto thee and thine.

In a word ; apply all that thou readest in holy Scripture, to one of these two heads chiefly ; either to confirm thy faith, or to encrease thy repentance ; for as *Sustine & Abstine, Bear and forbear* was the Epitome of a good Philosophers life, so *Crede & Resipisce, Believe and repent*, is the whole summ of a true Christians profession. One Chapter thus read with understanding, and meditated with application, will better feed and comfort thy soul, than five read and run over without marking their scope or sense, or making any use thereof to thine own self. If in this manner thou shalt read three Chapters every day : one in the morning, another at noon, and the third at night, (reading so many Psalmes instead of a Chapter, as our Church Liturgie appoints for Morning or Evening Prayer) thou shalt read over all the Canonical<sup>P</sup> Scripture in a year, except six Chapters, which thou mayst add to the task of the last day of the year. The reading of the Bible in order, will help thee the better to understand both the History and scope of the holy Scripture. And as for the *Apocrypha*, being but penned by mans spirit ; thou mayest read them at thy pleasure : but believe them so farr as they agree with the

<sup>o</sup> Epicteti dict. p In the Canonical Books of the O'd Testament there are 931 Chapters ; but distributing the 150 Psalmes into 90 parts, thou shalt find but 841. which being added to 260. the number of the Chapters in the New Testament, will amount to 1101. dividing which by three into 365 (the number of the dayes of the year) there will remain but six, which thou mayest dispose of as is prescrib'd. p *Hos viginti duos libros lege ; cum Apocryphis vero nihil habas negotii, has tantum studiosè meditare Scripturas, quas in Ecclesia considerari legimus. Multo prudentiores te & Religiosiores faciunt Apostoli & primi Episcopi veritatis duces, qui nobis eas tradiderunt. Tringitur cum sitis Ecclesie non transgrediaris illius terminos. De veteris Testamenti (ut dictum est) viginti duos meditare libros. Cyillus, Hierosolymitan. Cathedra.*



*Canonical* Scripture, which is endited by the *holy Ghost*.

But it may be thou wilt say, that thy business will not admit thee so much time, as to *read every Morning a Chapter, &c.* O man, remember that thy life is but short, and that *all this business* is but for the use of this *short life*: but *salvation or damnation is everlasting*! Rise up therefore every morning by so much time the earlier: defraud thy foggy flesh of so much sleep, but rob not thy soul of her food, nor God of his service: And serve the *Almighty* duly whilest thou hast *time and health*.

Having thus read thy Chapter, as thou art about to pray, remember, that *God* is a *God of holiness*, whereof he warneth us by repeating so often, *Be ye holy, for I am holy*. And when he devoured with a sudden fire, *Nadab* and *Abihu* for offering unto him *Incense with strange fire*, (like those *now-a-days*, who offer Prayers from hearts fraught with the fire of *lust* and *malice* :) the *Lord* would give no other reason of his *Judgement* but this, *I will be sanctified in them that come near me*. As if he should have said, if I cannot be sanctified by them, who are my servants, in serving me with that holiness that they should, I will be sanctified on them, by confounding them with my just judgements, which their lewdness doth deserve *God* therefore cannot abide any wilfull uncleanness, or filthiness in them, who serve him: in so much that he commanded the *Israelites*, that when they were in *Camp* against their enemies they should dig a hole with a paddle, and cover their excrements: his reason is, *For the Lord thy God walketh in midst of thy Camp, to deliver thee, and to give thee thine enemies before thee: therefore thy Host shall be holy, that he see no filthy thing in thee, and turn away from thee*.

If he will have men to be so holy in time of warre in the *Field*: how much more holiness expecteth he at our hands, in time of peace, in our houses? therefore saith *Zophar* in

¶ *Exod.* 26. 36. ¶ *Lev.* 21. 44. and 19. 2. and 20. 7. ¶ *1 Pet.* 1. 5.  
 ¶ *Lev.* 10. 2. ¶ *Vers* 3. ¶ *Dan.* 23. 13, 14.

¶ *Job*; If thou prepare thine heart, and stretch out thine hand towards God to pray: if iniquity be in thy hand, put it far away, and let no wickednesse dwell in thy Tabernacle. For, <sup>a</sup> *Esay* saith; \* If there be any uncleannesse in our hands, (that is, any sinne whereof we have not repented) though we stretch out our hands unto him, and make many prayers, the Lord will hide his eyes from us, and will not hear our prayers. Therefore before thou prayest, let God see that thy heart is sorrowfull for thy sinne: and that thy mind is resolved (through the assistance of his grace) to amend thy faults. And then having washed thy self, and adorned thy body with apparel which becometh thy calling, and the Image of God, which thou bearest; shut thy chamber door, and kneel down at thy bed side, or some other convenient place, and in reverent manner lifting up thy heart, together with thy hands and eyes, as in the presence of God, who seeth the inward intention of thy soul, offer up unto God from the Altar of a contrite heart, thy prayer as a morning Sacrifice, through the mediation of Christ, in these, or the like words.

W *Job* 11. 13, 14. x *Isa.* 1. 15.

*A Prayer for the Morning.*

O Most mighty and glorious God, full of incomprehensible Power, and Majesty, whose glory the very <sup>y</sup> *Heaven of Heavens* is not able to contain, look down from Heaven, upon me thine unworthy servant, who here prostrate my self at the <sup>z</sup> *Footstool* of thy <sup>a</sup> *Throne* of Grace. But look upon me, O Father through the merits and mediation of *Jesus Christ*, <sup>b</sup> thy beloved son, in whom onely thou art well pleased. For of my self I am not worthy to stand in thy presence, or to speak with mine <sup>c</sup> *unclean lips* to so holy a God as thou art. For thou knowest that in <sup>d</sup> *sin* I was con-

y *1 King.* 8. 27. z *Psal.* 132. 7. a *Hebr.* 4. 16. Dan. 9. 18.  
b *Mat.* 3. 17. c *Isa.* 6. 5. d *Psal.* 51. 5.

ceived and born, and that I have lived ever since in iniquity: so that I have broken all thy holy *Commandements*, by sinful motions, unclean <sup>t</sup> thoughts, evil words, and wicked works: & omitting many of those duties of Piety which thou requirest for thy service, and committing many of those vices, which thou (under the penalty of thy displeasure) hast forbidden.

[Here thou must confess unto God thy secret sinnes, which do most burden thy conscience: with the circumstances of the time, place, person, and manner, how it was committed, saying, *But more especially, O Lord, I do here with grief of heart unto thee, &c.*]

And for these my sins, O Lord, I stand here guilty of the curse, with <sup>h</sup> all the miseries of this life, and everlasting torments in <sup>i</sup> hell fire, when this wretched life is ended, if thou shouldst deal with me according to my deserts. Yea Lord, I confess that it is <sup>k</sup> thy mercy which endureth for ever, and thy compassion which never fails: that is the cause that I have not been long ago consumed. <sup>l</sup> But with thee, O Lord, there is mercy and plenteous redemption. In the <sup>m</sup> multitude therefore of thy mercy, and confidence in Christs merits, I entreat thy divine Majesty, that thou wouldest <sup>n</sup> not enter into judgement with thy servant, neither be extreme to mark what I have hitherto done amiss: for if thou doest, then no flesh can be justified in thy sight; nor any living stand in thy presence. But be thou merciful unto me, and <sup>o</sup> wash away all the uncleanness of my sin, with the merits of that precious blood which Jesus Christ hath shed for me. And seeing that he hath born the burden of that <sup>p</sup> curse, which was due for my transgressions: O Lord, deliver me from my sins, and from all those judgements which hang over my head, as

f Gen. 6. 5. Mat. 15. 19. Mat. 12. 34. Psal. 140. 1, 2. g Dan. 9. 10. Dan. 9. 11. Lev. 26. 14, &c. h Deut. 27. 26. Dan. 9. 11. Gal. 3. 12. i Eccl. 1. 13. k Lam. 3. 22. l Psal. 130. 4. m Pl. 5. 7. Pl. 11. 5. n Pl. 13. 2. o Ezek. 36. 25. 1 Joh. 1. 9. p Gal. 3. 13.

due unto me for them: and separate them <sup>q</sup> as far from thy presence, as the East is from the West: bury them in the burial of Christ, that they may never have power to <sup>r</sup> rise up against me, to shame me in this life, or to condemn me in the world which is to come. And I beseech thee, O Lord, not only to wash away my sins with the *bloud* of thine immaculate <sup>s</sup> Lamb, but also to <sup>t</sup> purge my heart by thy holy Spirit, from the dross of my natural corruptions: that I may feel thy <sup>u</sup> Spirit more and more killing my sin, in the power and practice thereof: so that I may with more freedom of mind, and liberty of will <sup>w</sup> serve thee the everlasting God in righteousness and holiness this day. And give me grace, that by the direction and assistance of the same thy holy Spirit, I may persevere, to be thy faithful and unsained servant unto my lives <sup>x</sup> end: that when this mortal life is ended, I may be made a partaker of immortality, and everlasting happiness in thy heavenly kingdom. In the meantime, O Lord, whilst it is thy blessed will and pleasure, that I may continue to spend and end that *small number* and remnant of dayes, which thou hast appointed for me to live in this vale of misery, <sup>y</sup> Teach me so to number my dayes, that I may apply my heart unto wisdom: and as thou doest adde dayes unto my life; so, good Lord, I beseech thee, adde repentance and amendment to my days; that as I grow in years, so I may encrease in grace, and favour with thee, and all thy people. And to this end, give unto me a supply of all those graces, which thou knowest to be wanting in me, and necessary for me, with an increase of all those good gifts, wherewith thou hast already endowed me: that so I may be the better enabled to lead such a godly life, and honest conversation: as that thy Name may thereby be glorified, others may take good example by me, and my soul may more chearfully feed on the <sup>z</sup> peace of a good conscience,

<sup>q</sup> Pl. 103. 12. <sup>r</sup> Col. 2. 12, 13. Ephes. 2. 5, 6. <sup>s</sup> Job. 1. 29.

<sup>t</sup> Psalm. 51. 7, 10. <sup>u</sup> Gal. 4. 24, 25. <sup>w</sup> Luk. 1. 74, 75. <sup>x</sup> Mat.

24. 13. <sup>y</sup> Plal. 90. 11. <sup>z</sup> Rom. 14. 17.



and be more replenished with the joy of the *Holy Ghost*. and here, O Lord, according to my bounden duty, I give thee most humble and hearty thanks, for all those blessings which of thy goodnesse thou hast bestowed upon me. And namely, for that thou hast of thy free love, according to thine eternal <sup>a</sup> purpose elected me before the foundation of the world was laid, unto salvation in *Jesus Christ*: for that thou hast created me after thine <sup>b</sup> own Image, and hast begun to restore that in me which was lost in our first parents: for that thou hast effectually called me by the <sup>c</sup> working of thy spirit, in the <sup>d</sup> preaching of thy Gospel, and the receiving of the *Sacraments*, to the knowledge of thy saving grace and <sup>e</sup> obedience of thy blessed will: for that thou hast bought and redeemed me with the blood of thine only begotten Son, from the torments of *Hell*, and thrall of *Satan*: for that thou hast by <sup>f</sup> faith in *Christ*, freely justified me, who am by nature the Childe of wrath: for that thou hast in good measure <sup>g</sup> sanctified me by thy holy Spirit, and given me so large a time to repent, together with the means of repentance? I thank thee likewise, good Lord, for my life, health, wealth, food, raiment, peace, prosperity, and plenty, and for that thou hast preserved me this night from all perils and dangers of bodie and soul, and hast brought me safe to the beginning of this day. And as thou hast now wakened my bodie from sleep, so I beseech thee waken my soul from sin, and carnall security: and as thou hast caused the <sup>h</sup> light of the day to shine in my bodily eyes, so, good Lord cause the light of thy Word, and holy Spirit to illuminate my heart; and give me grace as one of thy <sup>i</sup> children of light, to walk in all holy obedience before thy face this day; and that I may <sup>k</sup> endeavour to keep faith and a clear conscience

<sup>a</sup> Eph. 1. 4. Mat. 23. 34. <sup>b</sup> Gen. 9. 6. Eph. 4. 24. Col. 3. 10.  
<sup>c</sup> Rom. 8. 28. <sup>d</sup> Mat. 23. 3. Rom. 1. 16. Rom. 16. 25, 26.  
<sup>e</sup> 1 Pet. 2. 18, 19. Apoc. 5. 9. <sup>f</sup> Rom. 3. 28. Gal. 2. 16. Eph.  
 1. 3. <sup>g</sup> 1 Corinth. 6. 11. 1 Pet. 1. 2. 2 Pet. 3. 9. <sup>h</sup> Eph. 5. 13.  
<sup>i</sup> Luk. 16. 8. Phil. 2. 11. <sup>k</sup> Acts 24. 16.

towards thee, and towards all men, in all my thoughts, words, and dealings. And so good Lord, bless all my *studies* and *actions*, which I shall take in hand this day, as that they may tend to *thy glorie*, the *good* of others, and the *comfort* of mine own soul and conscience, in that day when I shall make my final *accounts* unto thee for them. O my God, keep thy servant that I do no evil unto any man this day; and let it be thy blessed will, not to suffer the *Devil*, nor his wicked *angels*, nor any of his evil *member*, or my malicious *enemies* to have any power to do me any hurt or violence: But let the *eye* of thy holy *providence* watch over me for *good*, and *not* for *evil*; and command thy *holy Angel* to pitch their *Tents* round about me, for my defence and safety in my going out, and coming in, as thou hast *promised* they should do about them that fear thy name. I or, *into thy hands*, O Father, I do here commend my soul and body, my actions, and all that ever I have, to be guided, defended, and protected by thee: being assured, that whatsoever thou takest into thy custody, cannot perish, nor suffer any hurt or harm. And if I at any time this day, shall through *frailty* forget thee, yet Lord, I beseech thee, do thou *in mercy* remember me. And I pray not unto thee, O Father, for my self alone, but I beseech thee also be merciful unto thy whole *Church*, and chosen people, wheresoever they live upon the face of the earth. Defend them from the rage and tyranny of the *Devil*, the *World* and *Antichrist*: Give thy Gospel a free and a joyful passage through the world, for the conversion of those who belong to thine *Election* and *Kingdom*.

¶ Bless the *Churches* and *Kingdomes* (wherein we live) with the continuance of *Peace*, *Justice*, and true *Religion*:  
 ¶ Defend the *Kings Majesty* from all his enemies, and

l Zach. 3. 2. m Ps. 34. 7. n Psal. 91. 11. o Psal. 31. 5. Luk. 23. 46. p Neh. 13. 31. q Psal. 51. 18, 19. r Isa. 39. 8. s Psal. 72. 115. 2 Tim. 2. 2. Hebr. 6. 10. 1 Tim. 2. 2.

grant

grant him a long life, in health and all happiness, to reign over us. Bless our gracious *Queen Mary*, *Prince Charles*, the *Lady Mary*, the *Lady Elizabeth*, and her Princely Issue. Encrease in them all *heroical gifts and spiritual graces*, which may make them fit for those places, for which thou hast *ordained* them, direct all the *Nobility*, *Bishops*, *Ministers* and *Magistrates* of this Church and Common-wealth, to govern the Commons in *true Religion*, *Justice*, *obedience*, and *tranquility*. Be mercifull unto all the *Brethren* which fear thee, and call upon thy *name*. And comfort as many among them as are <sup>t</sup> *sick*, and comfortless in *body* or *minde*: especially be favourable to all such as suffer any trouble or <sup>u</sup> *persecution* for the testimony of thy truth and holy *Gospel*: And give them a gracious <sup>w</sup> *deliverance* out of all their troubles, which way it shall seem best to thy wisdom, for the glory of thy <sup>x</sup> *name*, the further enlarging of the *truth*, and the more ample encrease of their own comfort and consolation. Hasten thy coming, O blessed *Saviour*, and end these sinful dayes. And give me grace, that like a <sup>y</sup> *wise Virgin*, I may be prepared with *Oyl* in my *Lamp*, to meet thee the sweet *Bridegroom* of my Soul at thy coming, whether it be by the day of *death* or of *Judgement*: and then, Lord *Jesus* come when thou wilt, *even Lord Jesus come quickly*. These and all other graces which thou knowest needful and necessary for me this day and evermore, I humbly beg and crave at thy hands, O *Father*, giving thee thy glory, in that form of Prayer which Christ himself hath taught me to say unto thee; *Our Father which art in heaven, Hallowed be thy Name*, &c.

*Meditations to Stir us up to Morning Prayer.*

**I**F when thou art about to pray, Satan shall suggest that thy prayers are too long, and that therefore it were bet-

<sup>t</sup> Jam. 5. 15. <sup>u</sup> Heb. 11. 36. <sup>w</sup> 1 Cor. 10. 13. <sup>x</sup> 2 Tim. 2. 9.  
<sup>z</sup> Cor. 1. 6, &c. <sup>y</sup> Mat. 25. 1, 2, &c.

ter either to omit prayers, or else to cut them shorter : meditate that prayer is thy *spiritual sacrifice*, <sup>2</sup> *wherewith God is well pleased*, and therefore it is so displeasing to the devil, and so irksome to thy flesh. Bend therefore thy *Affections* (will they, nill they) to so holy an exercise; assuring thy self that it doth by so much the more please God, by how much the more it is displeasing to thy flesh.

2. Forget not how the *Holy Ghost* puts it down as a *special note* of Reprobates, <sup>a</sup> *they call not upon the Lord*; <sup>b</sup> *they call not upon God*. And when <sup>c</sup> *Eliphaz* supposed that *Job* had cast off the fear of God, and that God had cast *Job* out of his favour, he charged him that he restrained prayer before God; making that a sure note of the one, and a sufficient cause of the other. On the other side, that God hath promised, that <sup>d</sup> *whosoever shall call on his name shall be saved*. It is certain, that he who maketh no conscience of the duty of Prayer, hath no grace of the *holy Spirit* in him. For the <sup>e</sup> *Spirit* of grace, and of prayer, are one; and therefore grace and prayer go together. But he that can from a *penitent heart* (morning and evening) pray unto God, it is sure that he hath his *measure* of grace in this world, and he shall have his *portion* of glory in the life which is to come.

3. Remember, that as *loathing* of meat, and *painfulness* of speaking are two *Symptomes* of a sick body, so *irkesomness* of praying when thou talkest with God, and carelessness of hearing when God by his *Word* speaks unto thee, are two sure signs of a sick soul.

4. Call to mind the zealous devotions of the Christians in the *Primitive Churches*, who spent many whole nights and vigils in *watching* and *praying* for the forgiveness of their *sins*, and that they might be found ready at the coming of Christ: And how that *David* was not content to pray at <sup>f</sup> *Morning*, at *Evening*, and at *Noon*, but he

<sup>a</sup> Heb. 13. 15, 16. <sup>a</sup> Psal. 14. 4. <sup>b</sup> Psal. 53. 3. <sup>c</sup> Job 15. 4.  
<sup>d</sup> Ro. 10. 13. <sup>e</sup> Zac. 12. 10. <sup>f</sup> Psal. 55. 16, 17.



would also <sup>g</sup> rise up at Midnight to pray unto God. And if Christ did chide his Disciples, because they would not <sup>h</sup> watch with him one hour in praying, what chiding dost thou deserve who thinkest it too long to continue in prayer but one quarter of an hour? If thou hast spent divers hours in seeing a vain *Masque* or *Play*, yea whole dayes and nights in *carding* and *dicing*, to please the *flesh*, be ashamed to think a Prayer of a quarter of an hour long, to be too long an exercise for the service of God.

5. Consider, that if the *Papists* in their blind superstition, do in an *unknown*, and therefore <sup>i</sup> *unedifying* Tongue (fit onely for the children of <sup>k</sup> *mystical Babylon*) mutter over upon their <sup>l</sup> *Beads*, every Morning and Evening so many scores of *Ave-Maries*, *Pater-nesters*, and idolatrous Prayers; how shall they in their *superstitious* devotion, rise up in judgement against thee, professing thy self to be a true worshipper of Christ? If that thou thinkest these Prayers to be too long a task, being shorter for quantity than theirs, but far more profitable for quality, tending onely to Gods glory, and thy good; and so compiled of Scripture-phrase, as that thou mayest speak to God, as well in his own holy words, as in thine own native language. Be ashamed that *Papists* in their *superstitious* worshipping of *creatures*, should shew themselves more devout than thou, in the *sincere* worshipping of the *true* <sup>m</sup> and onely God. And indeed, a prayer in private devotion should be *one* <sup>n</sup> *continued speech*, rather than many broken fragments.

6. Lastly, when such thoughts come into thy head, either to keep thee from prayer, or to *distract* thee in praying: remember that those are the <sup>o</sup> *Fowles* which the *evil*

g Ps. 119. 62. h Mat. 26. 40. i 1 Cor. 14. 15. and 10. 26, 17. k Gen. 11. 7, 9. Apo. 17. 5. l A superstition. *Qui filo inferis numerant sua murmura baccis.* Mant. Alphons. lib. 4 m Jch. 17. 3. n *Vox continuata, non concisa, & rupta, ut battologia vitetur.* Perkins de unic. ration. concii, c. 10. o Mat. 13. 4, 19.

one sends to devour the *good seed*, and the carcases of thy *Spiritual sacrifices*; but endeavour with <sup>P</sup> *Abraham* to drive them away. Yet notwithstanding, if thou perceivest at some times that thy spirits are *dull*, and thy mind not apt for *prayer*, and holy devotion, strive not too much for that time, but *humbling* thy self at the sense of thine infirmity and dulness, knowing that God accepteth the *willing mind*, (though it be oppressed with the *heaviness of the flesh*) endeavour the next time to recompence this dulness by *redoubling* thy zeal, and for the time present commend thy soul to God in this, or the like *short Prayer*.

p Gen. 25. 11. q Mat. 26. 41. 2 Cor. 8. 12.

*Another short Morning Prayer.*

**O** Most gracious GOD, and merciful FATHER, I thine unworthy Servant, do here acknowledge, that as I have been *born in sin*, so I have lived in *iniquity*, and broken every one of thy Commandements, in thought, word, and deed, following the desires of mine own Will, and *lusts* of my *Flesh*, not caring to be governed by thy holy Word and Spirit; and therefore I have justly deserved all *shame* and *misery* in this life, and everlasting condemnation in *Hell fire*, if thou shouldest but deal with me according to thy *justice* and my *deserts*. Wherefore, O heavenly Father, I beseech thee (for thy Son *Jesus Christ* his sake, and for the merits of that bitter *death* and bloody *Passion*, which I believe that he hath suffered for me) that thou wouldest pardon and forgive unto me all my *sins*, and deliver me from the *shame* and *vengeance* which is due to me for them. And send thy holy *Spirit* into my heart, which may assure me that thou art my *Father*, and that I am thy *child*, and that thou lovest me with an unchangeable love; and let the same thy *good Spirit* lead me in thy *truth*, and crucifie in me more and more all worldly and carnal *lusts*, that my sins may more and more die in me, and

and that I may serve thee in *unfeigned* righteousness and holiness this day, and all the days of my life: that when this mortal life is ended, I may (through thy mercy in *Christ*) be made a partaker of everlasting glory in thy heavenly Kingdom. And here, *O Lord*, from the bottom of my heart, I thank thee for all thy blessings which thou hast bestowed upon my soul and body: for *electing* me in thy love, *redeeming* me by thy Son, *sanctifying* me by thy Spirit, and *preserving* me from my youth up, until this present day and hour by thy most gracious providence.

I thank thee more especially for that thou hast defended me this night from all perils and dangers, and hast brought me safe to the beginning of this day. And now (good Lord) I beseech thee, keep me this day from all evil that may hurt me, and from falling to any *gross* sin that should offend thee. Set thy fear before mine eyes, and let thy Spirit so rule my heart, that all that I shall *think*, *do*, or *speak* this day, may tend to thy Glory, the good of others, and the peace of mine own conscience. And to this end, I commend my *self*, and all my wayes and actions, together with all that do belong unto me, unto thy *gracious direction* and *protection*; praying thee to keep both them and me from all *evil*; and to give a blessing to all our honest labours and endeavours. Defend thy whole Church from the tyranny of the World, and of Antichrist. Preserve our gracious King from all conspiracies and treasons; grant him a long and prosperous Reign over us. Bless our gracious Queen *Marie*, Prince *Charles*, the Lady *Marie*, the Lady *Elizabeth*, and her Princely Issue: endue them with thy grace, and defend them from all evil. Bless all our *Ministers* and *Magistrates* with those graces and gifts which thou know'st necessary for their places. Be favourable to all that fear thee, and tremble at thy Judgements: comfort all those that are sick and comfortless. Lord keep me in a continual reading, by faith and repentance, for my last end; that whether I live or die, I  
may

may be found thine own, to thine eternal glorie, and mine everlasting *salvation*, through Jesus Christ my only Saviour. In whose blessed name I beg these mercies at thy hands, and give unto thee thy praise and glory, in that prayer which he hath sanctified with his own lips, saying, *Our Father, &c.*

*Further Meditations to stir us up to Prayer in the Morning.*

**T**Hink not any *business* or *haste* (though never so great) a sufficient *excuse* to omit prayer in the Morning, but meditate,

1. That the *greater* thy *business* is, by so much the more need thou hast to pray for *Gods good Speed* and *blessing* thereon; seeing it is certain that *nothing* can prosper without *his blessing*.

2. That many a man when he thought himself *surest*, hath been *soonest* crossed, so maist thou.

3. That many a man hath gone *out* of his door, and never come *in* again. Many a man who rose well and lively in the morning, hath been seen a dead man ere night. So may it befall thee; and if thou be so carefull (before thou goest abroad) to drink, to fence thy body from ill *aïres*, how much more carefull shouldest thou be to *pray*, to preserve thy soul from evil temptations?

4. That the time spent in prayer never *hindereth*, but *furthereth* and *prospereth* a mans journey and business.

5. That in going abroad into the *world* thou goest into a *Forest* full of unknown dangers; where thou shalt meet many *bryers* to tear thy good name; many *snarcs* to trap thy life, and many *Hunters* to devour thy soul. It is a field of pleasant *grass*, but full of poisonous *serpents*. Adventure not therefore to go naked amongst these *bryers*, till thou

*Quem dies vidit veniens superbum, Hunc dies vidit fugiens pauperem.*  
Senec. Nescis quid vesper serus vehat.

hast



hast prayed *Christ* to cloath thee with his righteousness; nor to pass thorow these *snarcs* and *ambushments*, till thou hast prayed for Gods *providence* to be thy guide; nor to walk *bare-foot* thorow this *snakie* field, till having thy feet *shod* with the preparation of the Gospel of peace, thou hast prayed to have still the *brases* serpent in the eyes of thy *faith*, that so if thou comest not home *holier*, thou mayest be sure not to return *worser* than when thou wentest out of door.

Therefore though thy haste be never so much, or thy *business* never so great, yet go not about it, nor out of thy doors, till thou hast at least used this or that short *Prayer*.

*A brief Prayer for the Morning.*

O Mercifull Father, for Jesus Christ his sake, I beseech thee forgive me all my known and secret sins, which in thought, word, or deed, I have committed against thy Divine Majesty, and deliver me from all those *judgements* which are due unto me for them; and *sanctifie* my heart with thy holy *Spirit*, that I may henceforth lead a more godly and religious life. And here (O Lord) I praise thy holy name, for that thou hast refreshed me this night with moderate sleep and rest. I beseech thee likewise, defend me this day from all perils and dangers of body and soul. And to this end I commend my self and all my actions, unto thy blessed protection and government: beseeching thee, that whether I live or die, I may live and die to thy glory, and the salvation of my poor soul, which thou hast bought with thy precious blood. Bless me therefore, O Lord, in my *going out*, and *coming in*; and grant that whatsoever I shall *think*, *speak*, or *take in hand* this day, may tend to the *glory* of thy name, the good of others, and the comfort of mine own conscience, when I shall come to make before thee my last accounts. Grant this, O heavenly Father, for *Jesus Christ* thy

thy Sons sake : In whose blessed Name I give thee thy glory, and beg at thy hands all other graces, which thou seeest to be needful for me this day and ever, in that prayer which *Christ* himself hath taught me , saying , *Our Father which art in heaven* , &c.

*Meditations, directing a Christian how he may walk all the day with God, like Enoch.*

**H**AVING thus begun, keep *all the day after* as diligent a watch as thou canst, over all thy <sup>f</sup> thoughts, words, and actions, which thou mayest easily do by craving the assistance of Gods *Holy Spirit* , and observing these few rules.

/ Rom. 16. 18. Phil. 2. 3. Prov. 27. 2.

*First for thy thoughts.*

1. **B**E <sup>t</sup> carefull to suppress every sin in the first motion. Dash <sup>u</sup> *Babylons Children* ( whilest they are young ) against the stones. Tread (betimes) the <sup>w</sup> *Cockatrice* Egge, lest it break out into a *Serpent*. Let sin be to thy heart a stranger, not a home-dweller. Take heed of falling oft into the same sin, lest the *custome of sinning* <sup>x</sup> take away the conscience of sin, and then shalt thou, wax so impudently wicked, that thou wilt neither fear God, nor reverence man.

2. Suffer not thy mind to feed it self upon any <sup>y</sup> imagination which is either impossible for thee to do, or unprofitable if it be done, but rather think of the worlds vanity, to condemn it; of death, to expect it; of judgement, to avoid it; of hell, to escape it; and of heaven to desire it.

3. Desire not to fulfil thy mind in all things; but learn

<sup>t</sup> Eph. 4. 23. <sup>u</sup> Matth. 5. 18, 19. <sup>w</sup> Isa. 59. 5. <sup>x</sup> 1 Sam. 12. 4.

<sup>y</sup> Qui conscientiam curam alijciunt, nec homines reverentur nec Deum.

<sup>z</sup> Zach. 8. 17.

to deny thy self *those* desires (though never so pleasing to thy nature) which being attained, will draw either *scandal* on thy Religion, or *hatred* to thy Person. Consider in every thing the *end*, before thou attempt the *Action*.

4. Labour daily more and more to see thine own *miser*y through *unbelief*, *self-love*, and *wilfull breaches* of Gods *Law*; and the *necessity* of Gods *mercy*, through the merits of *Christs passion*, to be such; that if thou wert demanded, *What is the vilest creature upon earth?* thy conscience may answer, *mine own self*, by reason of my great *sins*: and that if on the other side thou wert asked, *What thou esteamest to be the most precious thing in the world?* thy heart might answer, *One drop of Christs blood to wash away my sins*. And as thou tenderest the salvation of thy soul, live not in any *wilful filthiness*: For true *faith*, and the *purpose of sinning* can never stand together.

5. Approve thy self to be a true servant of Christ, not only in thy *general* calling, as in the frequent use of the *Word* and *Sacraments*; but also in thy *particular*, in making conscience to eschew every *known sin*, and to obey God in every one of his *Commandments*, like <sup>2</sup> *Josias*, who turned to God with all his heart according to all the *Law of Moses*: and <sup>1</sup> *Zachary* and *Elizabeth* who walked in all the *Commandments of God* without reproof. But if at any time through frailty thou slippest into any sin, lie not in it, but speedily rise out of it by unfeigned repentance; praying for pardon, till thy conscience be pacified, thy *hatred of sin* increased, and thy *purpose of amendment* confirmed.

6. Beware of affecting popularity by adulation; the end never proves good. And though attained by *due desert*, yet manage it wisely, lest it prove more dangerous than contempt. For States desire but to keep down whom they *contemn* for their unworthiness; but to cut off whom they *envy* for their greatness. He therefore is truly prudent who (considering the premises) neither *affecteth*, nor *neglecteth*

popularity. But in any wise take heed of harbouring a <sup>b</sup> *discontented mind*; for it may work thee more *woe*, than thou art aware of. It is a *special mercy*, in the multitude of so many  *blessings*, as thou dost enjoy, to have some  *crosses*. God gives thee many  *blessings*, lest through want (being his child) thou shouldest  *despair*: And he sends thee some crosses, lest by too much prosperity (playing the fool) thou shouldest presume. Many who have mounted to great dignities, would have contented themselves with <sup>c</sup>  *meaner*, had they known their <sup>d</sup>  *great dangers*: affect therefore  *competency* rather than  *eminency*. And in all thy  *will* have ever an eye to GODS  *will*, lest thy  *self-action* turn to thine  *own destruction*. Happy the man who in this short life is least known of the world, so that he doth truly know God and himself! Whatsoever  *cross* therefore thou hast to  *discontent* thee, remember, that it is  *less* than thy  *sins* have  *deserved*. Count therefore Christ thy chiefest joy, and sinne thy greatest grief: Esteem no want to the want of  *Grace*; nor any loss, to the loss of  *Gods favour*; and then the discontentment for  *outward means* shall the less perplex thine  *inward mind*. And as oft as Satan shall offer any motion of discontentment to thy mind, remember St. Paul's admonition, <sup>e</sup>  *We brought nothing into the world, and it is certain that we can carry nothing out. And having food and raiment, let us be therewith content; but they that will be rich fall into temptation, and a snare, and into many foolish and hurtfull lusts, which drown men in destruction and perdition. Pray therefore with wise Agur, <sup>f</sup> O Lord, give me neither poverty nor riches: feed me with food convenient for me, lest I be too full and deny*

b Socrates in forum egressus quam multis ego (inquit) non egeo. Non est ergo pauper, qui caret, sed qui eget. c Dimidium plus toto Hesiod. d Feriunt summos fulmina montes. Horat. Tangunt magnos tristia fata deos. Ovid. λάδε βιάσας. Qui notus nimis omnibus, ignotus moritur sibi. Senec. e 1 Tim 6. 7. 8. 9. Insaniæ dammandi sunt qui tam multa tam anxie congerunt, quam sit tam paucis opus. Vives. f Prov. 30. 8. 9. Vivitur ex quolibet. Claud.



*thee, and say, Who is the Lord? or lest I be poor, and steal, and take the Name of my God in vain.*

7. Bestow no more thought upon *worldly things* than thou needs must, for the discharge of thy place, and the maintenance of thy *estate*; but still let thy care be greater for <sup>b</sup> *heavenly* than *earthly* things, and be more grieved for a <sup>i</sup> *dishonour* done to God, than for an *injury* offered to thy self; but if any private injury be offered unto thee, *bear* it as a Christian, with *patience*. Never was an innocent man wronged, but if he patiently bore his cross, he <sup>k</sup> *overcame* in the end. But thy good name in the mean while is *wounded*; bear that also with *Patience*. For he that at the last day will give thy *body* a resurrection, will as sure, in his *good time*, grant a *resurrection* to thy good name. If *impatiently* thou frettest and vexest at thy wrongs, the hurt which thou dost *thy self*, is more than that which thine *Enemy* can do unto thee. Neither canst thou more rejoyce him, than to hear, *that it throughly vexeth thee*. But if thou canst shew *patience* on earth, God will shew himself just from *heaven*. Pray for him; for, if thou be a *good man* thy self, thou canst not but rejoyce if thou shouldest see thy worst *emie* to become a *good man* too. But if he still *continueth* in his malice, and increaseth in his *mischief*, give thou thy self unto prayer, committing thy self, and commending thy *cause* unto the *Righteous Judge* of heaven and earth, saying with <sup>l</sup> *Jeremy*, *O Lord of hosts that judgeth righteously, and tries the reins and the heart: vengeance is thine, and unto thee I opened my cause*. In the mean while wait (with *David*) on the Lord: be of good courage, and he shall comfort thine heart.

8. The more <sup>m</sup> *others commend* thee for an excellent act,

g 1 Timoth. 6. 8, 9. Gen. 28. 20. h Col. 3. 2, 3. Phil. 3. 20; i Jos. 7. 9. Psal. 131. 21, &c. k Nobile vincendi genus est patientia: vincit qui patitur: si vis vincere, discite pati. Optima injuria ultio est oblitio, efficit enim ut animum levet, nec magis ledit quam si facta non esset. l Jer. 11. 20. m Ne verbis quod scis ostentes, sed rebus te ostendo scire.

be thou the more *humble* in thine *own thoughts*. Affect not the vain praises of men; the blessed Virgin was troubled when she was truly praised of an *Angel*. They shall be praised of *Angels in heaven*, who have chew'd the praises of *men on earth*: neither need'st thou praise thy *self*: deal but uprightly, <sup>n</sup> others will do that for thee. Be not thou *curious* to know *other mens doings*, but rather be careful that no man know any *ill dealing by thee*.

9. Esteem no sin *little*, for the *curse* of God is due to the least, and the least would have damned thee, had not the Son of God *died* for thee. Bewail therefore the *miserie* of thine own estate; and as occasion is ministred, <sup>o</sup> *mourn* for the *iniquitie of the time*. Pray to God to *amend it*, and be not thou one of them that make it worse.

10. Lastly, think often of the *shortness* of thy *life*, and certainty of *death*; and wish rather a *good life*, than a long. For as one day of *Mans life* is to be preferred before the *longest age* of a *Stag* or a *Raven*, so one day spent *religiously*, is to be higher valued, than a mans *whole life* that is consumed in *prophaneness*.

Cast over therefore, once every day, the number of thy *dayes*, by subtracting those that are past (as being vanished like yester-nights dream) *contracting* them that are to come (sith the one half must be slept out, the rest made uncomfortable, by the troubles of the *World*, thine own sickness, and the death of friends) counting <sup>i</sup> only the *present day* thine, which spend as if thou wert to spend no more.

<sup>n</sup> Psal. 40. 18. <sup>o</sup> Ez. 9. 4. Psal. 69. 9. Mar. 3. 5 <sup>p</sup> Heu fugiunt frano non remorante dies. Psal. 90. 9, 10, 11. Non quam diu, sed quam bene. <sup>q</sup> Fuit, non vixit. Sen. Non refert quanta sit vite diuturnitas, sed qualis sit administratio. Vives. Tota vita dies unus, ne mirum sit homines non exsatiari iisdem toties redeuntibus. <sup>r</sup> Non potest presentem diem recte vivere, qui se non eam quasi ultimam visurum esse cogitat.

## Secondly for thy words.

1. **R**emember that thou must answer for every <sup>s</sup> idle word; that in <sup>s</sup> multiloquie, the wisest man shall overshoot himself. Avoid therefore all tedious and idle talk, whereof seldom ariseth comfort, many times repentance; especially beware of rash answers, when the tongue out-runs the mind. The word was thine whilst thou kept it in; it is <sup>u</sup> anothers as soon as it is out. O the shame, when a mans own tongue shall be produced in witness, to the confusion of his own face.

Let then thy words be few, but advised: fore-think whether that which thou art to speak, be <sup>w</sup> fit to be spoken: affirm no more, than what thou knowest to be true; and be rather <sup>x</sup> silent, than to speak to an ill, or to no purpose.

2. Let thy heart and tongue ever go together in honesty and truth: hate <sup>y</sup> dissembling and lying in another, detest it in thy self, or God will detest thee for it; for he *hateth a liar, and his father the devil alike.* And if once thou be discovered to make *no conscience* of lying, no man will believe thee when thou speakest a truth: but if thou lovest truth, more credit will be given to thy word than to a *lyars oath.* Great is the possession which *Satan* hath in those, who are so accustomed to lying, that they will lie though they get nothing by it themselves, nor are not compelled to it by others. Let not thine anger remain, when thou seest the cause removed; and ever distinguish <sup>z</sup> twixt him that offendeth of <sup>z</sup> infirmity (or against his will) and him who

f Mat 12. 16. t Prov. 17. 17. and 10. 19. *Dixisse sepe penitus, tacuisse vero nunquam.* u *Nescit vox missa reverti. Quam periculosum illud lingua quo vadit.* w *Nescit penitenda loqui, qui proferenda prius suo tradidit examini* Cassiod. l. 10. Ep. 4. x Jam 1. 19. *Confultius est tacere, quam inepte loqui.* y 1 Pet. 2. 1. Psal 3. 2. *Si mnd tem te nonat, nemo tibi credet, etiam si affirmes verissima.* Arist. z *Odi tanquam amaturus.* Pro. 6. 30. AAs 3. 17. 1 Tim. 1. 13.

a offendeth

\* offendeth maliciously, and of set purpose; let the one have pity, the other justice.

3. Keep thy speech as clean from all *obscenity*, as thou wouldest thy meat from *poysen*; and let thy talk be <sup>b</sup> *gracious*, that he that hears thee may grow *better* by thee; and be ever more *earnest* when thou <sup>c</sup> speakest of *Religion*, than when thou speakest of *worldly matters*.

If thou perceivest that thou hast erred, *persevere* not in thine error: rejoyce to find the truth, and magnifie it. Study theretore *three things* especially; to *understand well*, to *say well*, and to *do well*.

And when thou meetest with *Gods children*, be sure to make some holy advantage <sup>d</sup> by them; learn of them all the good that thou canst, and communicate with them all the good things that thou knowest. The more good thou teachest others, the more will God still <sup>e</sup> minister unto thee. For, as the *gifts of men*, by much using, do *perish* and *decrease*, so the *gifts of God*, by much using, do the more *grow* and *increase*, <sup>f</sup> like the *Widows* pitcher of oyl, which the more it poured to fill other vessels, the more it was still replenish'd in it self.

4. Beware that thou believe not all that is told you, and that you tell not <sup>g</sup> all that you hear; for if you do, you shall not long enjoy true friends, nor ever want great troubles. Therefore in accusations be first assured of the truth, then censure. And as thou tenderest the reputation of an honest heart, never let malice in hatred make thee to reveal that which love in friendship bound thee a long time to conceal. But for fear of such after-claps, observe two things.

First, though thou hast many acquaintance, yet make not

a Psal. 59. 3. 5. Psal. 101. 7. b Eph. 4. 29. Psal. 1. 2. Pro. 31. 26. Pu est alios reddere pios. c Psal. 139. 21. Psal. 69. 9 d Si verum audias, silentio protinus revere, illique tanquam adivine rei asurgito. e Mat. 4. 24. 25. f 2 Reg. 4. 2. g Eccl. 3. 7. Luk. 2. 19. Arcanum tibi creditum fidelius custodi quam depositam pecuniam.



any thy familiar friend, but he that truly <sup>h</sup> fears God : such a one thou never needest to fear : For though you should in some particulars fall out, yet *Christian-love*, the main ground of your *friendship*, will never fall away, and the fear of God will never suffer him to do thee any villany.

Secondly, <sup>i</sup> do nothing in the sight of a civil friend, for which thou canst not be safe, unless it be concealed : nor any thing for which (if *just cause* be offered) thou needest fear him, if he prove thine *unjust enemy*. If thou hast done any thing amiss, ask God forgiveness, and perswade <sup>k</sup> thy self, rather than thy friend, to keep thine *own* counsel : for be assured, that what *friendship* soever is grounded upon any other *cause* than *true Religion*, if ever that cause fail, the friendship falleth off : and the rather, because that as God breeds among men, truth, peace, and amity, that we should live to do one another good, so the Devil daily soweth falsehood, <sup>l</sup> discord, and enmity, to cause (if he can) dearest friends to *devour* one another.

5. Make not a <sup>m</sup> jest of another mans infirmity; remember thine own; abhor the frothy wit of a filthy nature, whose brains having once conceived an odd scoffe, his mind travails (as a woman with child) till he be delivered of it. Yea, he had rather lose his best friend, than his worst jests. But if thou be disposed to be <sup>n</sup> merry, have a special care of three things.

First, that thy mirth be not against *Religion*.

Secondly, that it be not against *Charity*.

Thirdly, that it be not against *Chastitie* : and then be as merry as thou canst, only in the Lord.

6. Rejoyce not at the fall of thy Enemy; for thou

<sup>h</sup> *Vera amicitia tantummodo est inter bonos. Mali nec inter se amici sunt, nec cum bonis.* <sup>i</sup> *Civilem amicum sic habeas ut putes posse inimicum fieri.* <sup>k</sup> *Quod taceri vis, prior ipse taceas.* <sup>l</sup> *Bellum non est hominum, sed quod verbum sonat. belluarum, & cum vitis. non hominibus gerendum.* Eph. 5. 4. Psal. 15. 3. <sup>m</sup> *Irridere pium nefas, impium immane, hominem inhumanum.* <sup>n</sup> *Nemo videtur sibi tam vilis, ut irideri mereatur.* Phil. 4. 4. Pro. 23. 13.

knowest

knowest not what shall be the manner of thine own end. But be more ° glad to see the *worst mans amendment* than his *punishment*. Hate no man, for fear lest *Christ* love him; who will not take it well that thou shouldst hate *whom he loveth*. *Christ loved thee*, when thou wast his Enemy: by the merits therefore of his blood, he requireth thee, for his sake, to love thy enemy. Deny him (being a Christian) if thou darest. He asketh but forgiveness, for forgiveness. The forgiveness of an 100 pence, for the forgiveness of *P ten thousand Talents*: The 60 hundred thousand Crowns for ten Crowns: Petty forgiveness of man, for the infinite forgiveness of Almighty G O D. Though thou thinkest thine Enemy unworthy to be *forgiven*, yet *Christ* is worthy to be *obeyed*.

7. When the glory of God, or good of thy neighbour doth require it, speak the truth, and *fear not the face of man*. The *frown* of a Prince may sometimes be the *favor* of God. Neither shall *q flattery* still hold in credit, nor truth alway continue in disgrace.

8. Ever think him a true *friend*, who tells thee secretly and plainly of thy faults. He that seeth thee offend, and tells thee not of thy *fault*, either flatters thee for *favor*, or dares not displease thee for *fear*. Miserable is his case, who when he needs, hath none to *admonish* him. *Reprehenſion*, be it just, be it unjust; come it from the mouth of a *friend*, or of a *foe*, it never doth a wise man harm. For if it be true, thou hast a warning to amend: if it be false, thou hast a caveat what to avoid. So every way it makes a man better or wariet. But *†* if thou canst not endure to be reprehended, do then nothing worthy of thy reprehension.

o Valentinianus, Imp. Cum supplicio mortis aliquis afficiendus esset, aiebat se male ad vitam revocare. Crudelis animi alienis est malis gaudere & non miseri communi naturam. Rom. 5. 8. 10. Eph. 2. 4. p Mat. 28. 24, 25. q Nec mendacii utilitas est diuturna, nec veritatis damnum diu nocet. † Reprehensio semper vel meliores vel cautiores nos reddit. ‡ Si reprehendi fers agra, reprehendenda non feceris. Levit. 19. 9. Speak

9. Speak not of God, but with fear and reverence, and as in his sight and hearing. For seeing we are not worthy to use his holy Name in our mouths, <sup>t</sup> much less ought we to abuse it vainly in our talk. But ordinarily to use it in *vain, rash, or false oaths*, is an undoubted sign of a soul that never truly feared God. Pray therefore with *David*, when thou art to speak in any matter that may move passion, *Set a watch, O Lord, before my mouth, and keep the door of my lips.*

10. Lastly, in <sup>u</sup> *praising* be discreet; in <sup>w</sup> *saluting*, courteous; in <sup>x</sup> *admonishing*, friendly; in <sup>y</sup> *forgiving*, merciful; in <sup>z</sup> *promising*, faithful, and bountiful in <sup>a</sup> *recompensing* good service; making not the rewards of *virtue* the gifts of *favour*.

*Thirdly, for thy actions.*

1. **D**O not evil, though thou mightest; for God will not suffer the least sin (without bitter Repentance) to escape unpunished. Leave not undone any good that thou canst. But do nothing without a <sup>b</sup> calling, nor any thing in thy calling, till thou hast first <sup>c</sup> taken *counsel at Gods word*, of the *lawfulness* thereof, and praied for his blessings upon thy endeavour, and then do it in the name of God with chearfulness of heart, committing the success unto him, in whose power it is to bless with his grace, whatsoever business is intended to his glory.

2. When thou art tempted to do an evil work, remember, that <sup>d</sup> Satan is where his business is. Let not the child of God be the instrument of so base a slave: hate

*t Qui facile in seriis jurat, in jocis jurabit: qui in jocis, & in mendatio, Viv. Psa. 141. 3. u 1 Pet. 5. w Rom. 12. Affabilitas & comitas sunt nullius impendi, amicitias tamen magnas conglutinant exhibitae, dissolunt praetermissae. x 1 Thes. 5. 26, 27. y 1 Thes. 3. 5. z Pl. 15. 4. a Deut. 15. b Psal. 119. 101. 1 Cor. 7. 5. c 1 Sam. 30. 8. d Imminet semper occasione sua diabolus, Greg. Mat. 7. 12.*

the work, if thou abhorrest the *Author*. Ask thy conscience these two questions; *Would I have another to do this unto me? What shall I answer Christ in the day of my<sup>e</sup> accounts. if contrary to my knowledge and conscience, I shall do this wickedness, and sin against him?* And remember with <sup>e</sup> Joseph, that though no man seeth, yet God seeth all. Fly therefore (with Joseph) from all sins, as well those that are secret in the sight of God, as those that are manifest in the eyes of men. For God as he is just, without speedy repentance, will bring thy secret sins, as he did Davids, <sup>g</sup> to the open light, before all Israel, and before the Sun. Be therefore as much afraid of <sup>h</sup> secret sins, as open shame. And so avoid all in general, as that thou doest not allow to thy self any one particular or <sup>i</sup> darling sin, which the corruption of thy nature could best agree withall: For the crafty devil can hold a mans soul as *fast by one*, as by *many sins*; and faster by that *one* which doth please thee, than by all those which begin to be abominable unto thee. And as thou desirest to avoyd a sin, so be careful to shun the <sup>k</sup> occasion.

3. In affecting good actions, which are within the compass of thy calling, distrust not Gods providence, though thou see the *means* either *wanting* or *weak*. And if means do offer themselves, be sure that they be lawful; and having gotten lawful means, take heed that thou rely not more upon them, than upon God himself. Labour in a lawful calling, is Gods ordinary means by which he blesteth his Children with outward things. Pray therefore for Gods blessing upon his own means. In earthly business, bear an heavenly mind; do thou thy best endeavour, and commit the whole successe to the *fore-ordained wisdom* of Almighty God. Never think to thrive by those means

<sup>e</sup> Luk. 16. 2. 2 Cor. 6. 2. 2 Cor. 5. 10. <sup>f</sup> Gen. 39. 9, 11, &c. <sup>g</sup> 2 Sam. 17. 12. <sup>h</sup> Luk. 8. 17. & 12. 3. <sup>i</sup> Pro. 5. 8. & 6. 27. <sup>k</sup> *Omnis peccandi occasio vitanda est, nam qui amat periculum, peribit in illo.* Eccl. 3.



which God hath accursed. That will not in the end prove gain, which is gotten with the <sup>1</sup> loss of thy soul. In all therefore both *actions* and *means*, endeavour with *Paul*, to have <sup>m</sup> *alway a clean conscience towards God, and toward men.*

*Look to your selves, what conscience, ye have :  
For conscience shall damn, and conscience shall save.*

4. Love all good things for Gods sake, but God for his own sake. Whilest thou holdest G O D thy friend, thou needest not <sup>a</sup> fear who is thine enemy, for either God will make thine enemy to become thy friend, or will bridle him, that he cannot hurt thee. No man is overthrown by his enemy, unless that first his *sin* have prevailed over him, and God hath left him to himself: He that would therefore be safe from the fear of his enemies, and live still in the favour of his God, let him redeem the folly of the time past with serious repentance, look to the time present with religious diligence, and take heed of the time to come with careful providence.

5. Give every man the honour due to his place; but honour a man more for his *goodnesse* than for his *greatness*. And of whomsoever thou hast <sup>o</sup> received a benefit, unto him ( as God shall inable thee ) remember to be thankful, Acknowledge it lovingly unto men, and pray for him heartily unto God, and count every blessing received from God as a *pledge* of his eternal love, and a *spur* to a *godly life*.

6. But be not proud for any external worldly goods, nor for any internal spiritual gifts. *Not for external goods*, because that as they came *lately*, so they will shortly be gone again; their loss therefore is the less to be grieved at. *Not for any internal gifts*; for as God gave them, so will he

<sup>1</sup> Mat. 16. 26. *Hic munus alienus esto nil conscire sibi, nulla pallescere culpa.* Hor. *m* Aps 24. 19. <sup>2</sup> Pl. 118. 6, 7. Rom. 8. 31. Pro. 16. 7. Gen. 31. 4, &c. Gen. 31. 7. 20, 22. Ex. 32. 25. Numb. 14. 42, 43, &c. <sup>o</sup> Psal. 27. 11, 12, 13.

likewise take them away if ( forgetting the giver ) thou shalt abuse his gifts, to puffe up thine heart with a pride of thine own worth, and contemn others for whose good Almighty God bestowed those gifts upon thee. Hast thou any one virtue that moves thee to be self-conceited? thou hast twenty vices that may better vilifie thee in thine own eye.

<sup>p</sup> Be the same in the sight of God who beholds thy heart, that thou seemest to be in the eyes of men that see thy face. Content not thy self with <sup>q</sup> an outward good name, when thy Conscience shall inwardly tell thee it is undeserved, and therefore none of thine. A deserved good name for any thing, but for goodnesse, lasts little, and is least worth. In all the holy Scriptures I never read of an hypocrites repentance; and no wonder; for whereas after sin, conversion is left as a means to cure all other sinners; what meanes remains to recover him, who hath converted conversion it self into sin? Woe therefore unto the Soul that is not, and yet still seemeth Religious.

7. Mark the fearfull ends of notorious evil men, to abhor their wicked actions; mark the life of the godly, that thou mayest imitate it; and his <sup>r</sup> blessed end, that it may comfort thee. Obey thy betters, observe the wise, accompany the honest, and love the Religious. And seeing the corrupt nature of man is prone to hypocrisie, beware that thou use not the exercise of Religion, as matters of course and custom, without care and conscience, to grow more holy and devout thereby. Observe therefore, how by the continual use of Gods means, thou feelest thy special corruptions weakned, and thy sanctification more and more increased; and <sup>s</sup> make no more shew of holiness outwardly to the world, than thou hast in the sight of God inwardly in thine heart.

<sup>p</sup> Tu recte viues, si curas esse quod audis. Hor. Ep. ad Quin.  
<sup>q</sup> Nil iurat bonum nomen, reclamante conscientia. <sup>r</sup> Num. 23. 10.  
 Psal. 37. 35, 36, 37. <sup>s</sup> 1 Cor. 1. 28. 1sa. 58. 5, 6. Mat. 23. 27,  
 28. Psal. 51. 56. 8. En

8. Endeavour to rule those who live under thine authority, rather by love than by fear; for to rule by <sup>r</sup> love is easie and safe; by tyranny, is ever accompanied with care and <sup>a</sup> terror. Oppression will force the oppressed to take any advantage to shake off the yoke that they are not able to bear; neither will Gods justice suffer the *sway* that is grounded on tyranny, long to continue. Remember, that though by <sup>w</sup> humane ordinance they serve thee, yet by a more peculiar right, they are <sup>\*</sup> Gods servants. Yea, now being *Christians, not as thy servants, but above servants, brethren, beloved in the Lord.* Rule therefore over <sup>y</sup> Christians (being a Christian) in love, and mercy, like Christ thy Master.

9. Remember that in all actions none makes a Magistrate more like God, whose Vice-gerent he is, than in doing justice *justly*. For the due execution whereof,

First, have ever an open ear to the just complaints of unjust dealings.

Secondly, so lend one ear to the accuser, as that thou keep the other for the accused: for, <sup>z</sup> he that decreeth for either part, before both be heard, the decree may be just, but himself is unjust.

Thirdly, in hearing both parts, incline not to the right hand for affection, or the left for hatred; as to believe arguments of perswasion for a friend, before arguments concluding for a foe.

Fourthly, deny not justice, which is *Regia mensura*, to the meanest Subject; but let the cause of the poor and

<sup>r</sup> *Ama & impera. Blando vis laet imperio.* erg. u *Qui terret, plus ille timet: fors illa Tyranno conveniat.* Claud. de instit. Prin. w <sup>i</sup> Pet. 2. 12. x Lev. 25. 55. Phil. 5. 16. <sup>i</sup> Cor. 9. 6. y *Si Pericles, quoties chlamydem indueret, apud se dicere consuevit. Attende Pericles, quod gestaturus es imperium in liberos Athenienses. Plu. in Apo. Quanto magis tu quoties auctoritatem exercitaturus es apud teipsum, dicere debes? Memento, homo, quod imperium geris in liberatos Christianos.* z *Qui statuit aliquid parte inaudita altera, aequum licet statueret, haud aequus fuit.* Sen.

needy come in equal ballance with the rich and mighty. If thou perceivest on the one side in a cause, <sup>a</sup> *the high hills of cunning advantage, powerful combination, and violent persecution*; and on the other side, *the low vallies of poverty, simplicity, and desolation*, prepare the way (as God doth) to judgement, by <sup>b</sup> *raising vallies, and taking down Hills*, equalling in equity; that so thou mayst lay the foundation of thy sentence upon an even ground. In matters of right and wrong 'twixt party and party, let thy conscience be careful, rather *jus c discere*, to pronounce the law that is made, *Secundum allegata & probata*, rather than *jus dare*, to make a law of thy own, upon the authority of *sic volo, sic jubeo*, fearing that fearful malediction, <sup>d</sup> *Cursed be he that removes his neighbours land-mark*. In tryals of life and death, let Judges, like *Elohim*, in justice remember mercy, and so cast the severe eye of Justice upon the fact, as that they look with the pittiful eye of mercy upon the malefactor, wresting the favour of law to the favour of life, where Grace promiseth amendment; but if Justice requireth, that <sup>e</sup> *one* rather than *unity* must perish, and that a rotten member must be <sup>f</sup> cut off to save the whole body from putrifying, *fiat Justitia*. But whilest thou art pronouncing the sentence of judgement on another, remember that thine own judgement hangs over thy head. In all causes therefore judge aright, for thou shalt be sure to find a righteous Judge, before whom thou must shortly appear to be judged thy self; at what time thou mayest leave to thy Friend this for thine Epitaph;

*Nuper eram Judex, jam Judicis ante Tribunal  
Subsistens paveo; judicor ipse modo.*

Many (I know not upon what grounds) seem to be much grieved with the *Laws* of the Land; but wiser men may answer them with the Apostle, <sup>g</sup> *Nos scimus*

<sup>a</sup> Judicious Sir Fr. Bacons Essays of Judicature. <sup>b</sup> Luk. 5. 4, 5. Isa. 43. 3. <sup>c</sup> 2 Chr. 9. 10. <sup>d</sup> Deut. 27. 17. Hab. 5. 1. <sup>e</sup> *Melius pereat unus, quam ut pereat unitas.* <sup>f</sup> *Ense rescindendum, ne pars sanctorum trahatur.* <sup>g</sup> 2 Tim. 1. 8.



*bonam esse Legem, modo Judex ea legitime utatur: We know that the Law is good, if a man use it lawfully.* And he shall be unto me a righteous Judge, whose heart neither corruption of bribes, fear of foes, nor favour of friends can with-draw from the conscionable practice of these precepts. And to that rare and venerable Judge, I say with *Jehoshaphat*, <sup>h</sup> *Be of courage, and do justice, and the Lord will be with the good.*

10. Lastly, make not an *occupation* of any recreation. The longest use of pleasure is but short; but the pains of pleasure abused are eternal. <sup>i</sup> Life therefore lawfull recreation, so far forth as it makes thee the fitter in body and minde, to do more chearfully the service of God, and the duties of thy calling. Thy *work* is great, thy *time* is but short; and he who will recompence every man according to his works, standeth at the door. Think how much work is behind, how slow thou hast wrought in the time which is past, and what a reckoning thou shouldst make, if the <sup>k</sup> *Maſter* should call thee this day to thy accounts. Be therefore careful henceforth to make the most advantage of thy short time that remains, as a man would of an *old Lease* that were near expiring, and when thou disposest to recreate thy self, remember how small a time is allotted for thy life; and that therefore much of that is not to be consumed in *idleness, sports, playes, and toyish vanities*, seeing the whole is but a *short while*, though it be spent in doing the best good that thou canst; for a Man was not created for *sports, playes, and recreation*; but zealously to serve God in Religion, and conscionably to serve his neighbour in his *vocation*, and by both to ascertain himself of eternal salvation. Esteem therefore the losse of <sup>l</sup> *time* one of the greatest losses. Redeem it care-

<sup>b</sup> 2 Chro. 19. 11. <sup>i</sup> Pro. 21. 17. Phil. 4. 8. *Vita brevis opusque multum, operarii pigri, & urget Pater familias.* Rabb. Apotheg. Apo. 22. 12. & Jam. 5. 9. <sup>1</sup> Nihil est aliud tempus quam vita, quam unusquisque tantum se amare proficetur, quum rei nullius magis sit prodigus quam temporis. Eph. 5. 16. Luk. 16. 2. Mark 10. 2. fully,

fully, to spend it wisely, that when that time commeth, that thou mayest be no longer a *Steward* on earth, thy Master may welcom thee, with an *Engage bone serve*, and give thee a better in heaven, where thou shalt joyfully enjoy thy Masters joyes for evermore.

*Meditations for the Evening.*

*At Evening when thou preparest thy self to take thy rest, meditate on these few points.*

1. **T**hat seeing thy <sup>m</sup>dayes are numbred, there is one more of thy number spent; and thou art now the nearer to thy end by a day.

2. Sit down a while before thou goest to bed, and consider with thy self what memorable thing thou hast seen, heard, or read that day, more than thou sawest, heardest, or knewest before, and make thy best use of them; but especially, call to mind what sin thou hast committed that day against God or man; and what good thou hast omitted; and humble thy self for both; if thou findest that thou hast done any goodness, acknowledge it to be Gods grace, and give him the glory, and count that day <sup>n</sup>lost wherein thou hast not done some good.

3. If by frailty or strong temptation, thou shalt perceive that thou hast committed any grievous sin or fault, presume not to sleep, till thou hast upon thy knees made a particular reconciliation with God in Christ for the same: both by confessing the fault, and by fervent praying for the pardon of the same. Thus making the score even with Christ every night, thou shalt have the less to account for, when thou art to make thy final reckoning before his Majesty in the Judgement day.

4. If thou have fallen out with any in the day, let not the

*m* Psal. 90. Job 14. 5. *Vive memini quia misis oculus est.* Hoc. *n* Hoc perdidit diem. *Tr. Vesp. Apotheg.* *Nihilus fuit huius dies.*

Sun<sup>o</sup> go down in thy anger that night. If thy conscience tells thee that thou hast wronged him, acknowledge thine offence, and intreat him to forgive thee. If he have wronged thee offer him reconciliation; and if he will not be reconciled, yet do thou from thy heart forgive him, *Matth. 3. Verse 23.* But in any case presume not to be thine own avenger. For in so doing thou dost God a double injury: First, in offering to take the sword of justice out of his hand, as though he were not just; having reserved the execution of vengeance to himself. Secondly, in usurping authority over his servant, without referring the cause of his hearing, and censure, being his, and thy Master. Besides, thou art too partial to be a Revenger; For if thou be to execute revenge on thy self, thou wilt do it too lightly; if on thy Enemy, too heavily. It belongeth therefore to God to revenge; to thee to forgive.

And in testimony that thou hast freely<sup>r</sup> forgiven him, pray unto God for the forgiveness of his fault, and the amendment of his life; and the next time that occasion is offered (and it lyes in thy power) do him good, and rejoyce in doing it; for he that doth good to his<sup>r</sup> Enemies shews himself the child of God, and his reward is with GOD his Father.

5. Use not sleep as a means to satiate the tuggy litherness of thy flesh, but as a<sup>r</sup> medicine to refresh thy tired senses and members: sufficient sleep quickneth the minde, and reviveth the body; but immoderate sleep dulleth the one, and fatneth the other.

6. Remember that many go to bed, and never rise again, till they be wakened and raised up by the fearfull sound of the last trumpet: But he that sleepeth and wakeneth with

o E. m. 4. 26. p Non turpe est vultum precari; turpe est Deum aut hominem habere inimicum. q Mihi vindicta dicit dominus. Ro 12. 19 Non est tibi jus in servum alterius, imo in consorcium tuum. r Cui semel ligaveris, curat ille sententiam bonam fide id esse actum, & si qua in te illum laxare potes, expeditur te a vinculo. Vives. Mat. 3. 29. s Rom. 12. 20. t In vltis temporibus quod servum impenditur, non est vita, vita enim v gilia est.

*Prayer*, sleepeth and wakeneth with *Christ*. It therefore thou desirest to sleep *securely*, and *safely*; yield up thy self into the hands of God, whilest thou art waking: and so go to bed with a reverence of *Gods Majesty*, and consideration of thine own *misery*, which thou mayest imprint in thy heart in some measure, by these means, and the like meditations.

Read a Chapter in the same order as was prescribed in the morning, and when thou hast done, kneel down on both thy knees at thy bed-side, or some other convenient place in thy chamber, and lifting up thy *heart*, thine *eyes* and *hands*, to thy *Heavenly Father*, in the name and mediation of his *holy Son Jesus*; pray unto him, if thou hast the gift of Prayer.

1. *Confessing* thy sins, especially those which thou hast committed *that day*.

2. *Craving* most earnestly (for Christ his sake) *pardon and forgiveness* for them.

3. Requesting the assistance of his *Holy Spirit* for amendment of life.

4. In *giving thanks* for benefits received; especially for thy *preservation* that day.

5. Praying for *rest* and *protection* that night.

6. Remembring the state of the *Church*, the *King*, and the *Royal posterity*, our Ministers and Magistrates, and all our Brethren visited or persecuted.

7. Lastly, commending thy *self*, and *all thine*, to his gracious *custody*.

All which thou mayest do in these, or the like words.

*A Prayer for the Evening.*

O Most gracious God, and loving Father <sup>u</sup> who art about my bed, and know'st my down-lying, and mine up-rising, and art near unto all that call upon thee, in truth and

<sup>u</sup> Psal. 139. 23. Psal. 145. 18.



*sincerity*, I wretched sinner do beseech thee to look upon me with the eyes of thy mercy, and not to behold me as I am in my self: For then thou shalt see but an unclean and defiled creature, <sup>w</sup> *conceived in sin, and living in iniquity*; so that I am ashamed to lift up mine eyes to heaven; knowing how grievously I have <sup>x</sup> *sinned against heaven, and before thee*: For, O Lord, <sup>y</sup> *I have transgressed all thy Commandements and Righteous Laws*, not only through negligence and infirmity; but oftentimes through wilful presumption, contrary to my knowledge, yea contrary to the motions of thy Holy Spirit reclaiming me from them; so that I have wounded my conscience, and grieved thy holy Spirit, by whom thou hast <sup>z</sup> *sealed me to the day of Redemption*. Thou hast consecrated my soul and body, to be the Temples of the Holy Ghost. I wretched sinner have defiled both, with all manner of pollution and uncleanness. My eyes in taking pleasure to <sup>a</sup> *behold vanity*, mine ears in hearing impure and unchaste speeches, my <sup>b</sup> *tongue in leasing and evil speaking*: my <sup>c</sup> *hands* are so full of impurity, that I am ashamed to lift them up unto thee; and my <sup>d</sup> *feet* have carried me after mine own wayes: my understanding and reasoning which are so quick in all earthly matters, are onely blind and stupid, when I come to meditate or discourse of spiritual and heavenly things; my memory, which should be the treasury of all goodness, is not so apt to remember any thing, as those things which are vile and vain. Yea, Lord, by woful experience I find, that naturally, <sup>e</sup> *all the imaginations of the thoughts of mine heart are only evil continually*. And these my sins are more in number than the hairs which grow upon mine head, and they have grown over me like a loathsome leprosie, that <sup>f</sup> *from the crown of my head to the sole of my feet*, there remains no part which they have not infected; they make me seem <sup>g</sup> *vile in my own eyes*, how much more

<sup>w</sup> Pl. 51. 9. H.b. 9. 6. <sup>x</sup> Luk. 15. 18. <sup>y</sup> Dan. 9. 11. <sup>z</sup> Eph. 4. 30. <sup>a</sup> Pl. 119. 37. <sup>b</sup> Isa. 6. 5. <sup>c</sup> Isa. 1. 15. <sup>d</sup> Rom. 3. 15, 16. <sup>e</sup> Gen. 6. 5. Psal. 40. 12. <sup>f</sup> Isa. 1. 6. <sup>g</sup> 2 Sam. 5. 21.   
<sup>h</sup> Job. 3. 20. abomina-

abominable must I then appear in thy sight? and the *custom* of sinning hath almost taken away the *conscience* of sinne, and pulled upon me such dulness of sence, and hardness of heart, that thy judgements denounced against my sins, by the faithfull *Preachers* of thy Word, do not terrifie me to return unto thee by unfeigned repentance for them. And if thou Lord shouldest but deal with me according to thy justice, and my desert, I should utterly be confounded and condemned. But seeing that of thine infinite mercy, thou hast spared me so long, and still *waitest* for my Repentance, I humbly beseech thee, for the bitter death and bloody passion sake, which *Jesus Christ* hath suffered for me, that thou wouldest pardon and forgive unto me all my sins and offences, and open unto me that ever-streaming <sup>h</sup> Fountain of the blood of *Christ*, which thou hast promised to open under the *New Testament*, to the penitent of the house of *David*, that all my sins and uncleanness may be so bathed in his blood, buried in his death, and hid in his wounds, that they never be more seen, to shame me in this life, or to condemn me before thy judgement seat, in the world which is to come. And forasmuch, O Lord, as thou knowest, that <sup>i</sup> it is not in man to turn his own heart, unless thou dost first give him grace to convert; and seeing that it is as easie with thee to make me righteous and holy, as to bid me to be such. O my God, give me grace to <sup>k</sup> do what thou commandest, and then command what thou wilt, and thou shalt find me willing to do thy blessed will. And to this end, give unto me thine <sup>l</sup> holy Spirit, which thou hast promised to give (to the worlds end) into all thy Elect people. And let the same thy <sup>m</sup> holy Spirit purge my heart, heal my corruption, sanctifie my nature, and consecrate my soul and body, that they may become the <sup>n</sup> Temples of the Holy Ghost, to <sup>o</sup> serve thee in righteousness and holiness all the days of my life; that when (by the dire-

<sup>h</sup> Zach. 13. 1.    <sup>i</sup> Jer. 10. 23.    <sup>k</sup> Da Domine quod jubes, & jube quod vis. Aug.    <sup>l</sup> Mat. 28. 20.    <sup>m</sup> Joh. 16. 13.    <sup>n</sup> 1 Cor. 3. 16, 17.    <sup>o</sup> Lik. 1. 74. Act. 13. 65.

ction and assistance of thy *holy Spirit*) I shall <sup>p</sup> finish my *course* in this short and transitory life, I may chearfully leave this world, and <sup>q</sup> resign my soul into thy fatherly hands, in assured confidence of enjoying everlasting life with thee in thine heavenly <sup>r</sup> Kingdome, which thou hast prepared for thine *Elect Saints* who love the Lord *Jesus*, <sup>s</sup> and expect his appearing.

In the mean while, O Father, I beseech thee, let thy *holy Spirit* work in me such a serious repentance, as that I may with tears lament my sinnes past, with grief of heart be humbled for my sins present, and with all mine endeavour resist the like filthy sins in time to come. And let the same thy holy Spirit likewise keep me in the *Unity* of thy Church, lead me in the *truth* of thy *Word*, and preserve me that I never swerve from the same to *Popery*, nor any other error of false worship. And let thy *Spirit* open mine eyes more and more, to see the *wonderous things* of thy *Law*: and <sup>t</sup> open my lips, that my mouth may daily defend thy truth, and <sup>u</sup> set forth thy praise. Increase in me those good gifts which of thy *mercy* thou hast already bestowed upon me, and give unto me a *patient* spirit, a *chast* heart, a *contented* mind, *pure* affections, *wise* behaviour, and all other graces which thou seest to be necessary for me, to govern my <sup>w</sup> heart in thy fear, and to guide all my life in thy *favour*; that whether I live or die, I may live and die unto thee, who art my God and my Redeemer.

And here (O Lord) according as I am bound, I render unto thee from the *Altar* of my humblest heart all possible thanks, for all those blessings and benefits which so graciously and plentifully thou hast bestowed upon my soul and body, for this life, and for that which is to come, namely for my *Election*, *Creation*, *Redemption*, *Vocation*, *Justification*, *Sanctification*, and *Preservation* from my childhood untill this present day and hour, and for the firm hope

p 2 Tim. 4. 7. q Psal. 31. 5. r Mat. 25. 34. s 2 Tim. 4. 8. t Psal. 119. 13. u Psal. 51. 15. w Psal. 19. 14.

which thou hast given me of my *Glorification*. Likewise for my *health, wealth, food, raiment* and *prosperity*, and more specially, for that thou hast defended me this day now past, from all perils and dangers both of body and soul, furnishing me with all necessary good things that I stand in need of. And as thou hast *ordained the day for man to travel in, and the night for him to take his rest*: So I beseech thee sanctifie unto me this nights rest and sleep, that I may enjoy the same, as thy sweet blessing and benefit. That so this *dull* and wearied body of mine, being refreshed with moderate sleep and rest, I may be the better enabled to walk before thee, doing all such *good works* as thou hast appointed, when it shall please thee, by thy *divine* power to waken me the next morning. And whilest I sleep, do thou, O Lord, <sup>\*</sup> *Who art the keeper of Israel, that never slumbrest, nor sleepest*, watch over me in thy holy providence, to protect me from all dangers, so that neither the *evil angels* of <sup>y</sup> *Satan*, nor any wicked *enemy*, may have any power to do me any harm or evil. And to this end give a charge unto thy <sup>z</sup> *holy Angels*, that they (at thy appointment) *may pitch their tents round about me, for my defence and safety*; as thou hast promised that they should do *about them that fear thy Name*. And knowing that thy *Name* is a <sup>a</sup> *strong Tower of defence unto all those that trust therein*. I here recommend *my self* (and all that do belong to me) unto thy holy protection and custody. If it be thy blessed will to call for me in my sleep, O Lord, for *Christ* his sake, have mercy upon me, and receive my soul into thy heavenly Kingdome. And if it be thy blessed pleasure to adde more dayes unto my life, O Lord, adde more *amendment* unto my *dayes*, and wean my mind from the love of the *world*, and *worldly vanities*; and cause me more and more to settle my conversation on *heaven and heavenly things*, and perfect daily in me that *good work* which thou hast begun, to the glory of thy *Name*, and the salvation of my sinfull soul.

<sup>x</sup> Pla. 112. 5.    <sup>y</sup> Apoc. 12. 7.    <sup>z</sup> Psa. 3. 4. 7.    <sup>a</sup> Prov. 18. 10.



O Lord, I beseech thee likewise, save and defend from all evil and danger, thy whole *Church*, our King *Charles*, Queen *Mary*, the Noble and hopefull Prince *Charles*, with the rest of the Royal Progeny, the Religious Lady *Elizabeth* the Kings only Sister, and her Princely Issue: keep them all in the sincerity of thy truth, and prosper them in all grace and happiness. Bless the *Nobility*, *Ministers* and *Magistrates* of these Churches and Kingdomes, each of them with those graces which are *expedient* for their place and calling. And be thou, O Lord, a comfort and consolation to all the people whom thou hast thought meet to visit with any kind of *sickness*, *cross*, or *calamity* <sup>b</sup> Hasten, O Father, the coming of our Lord *Jesus Christ*, make me ever mindful of my last end, and of the reckoning that I am to make unto thee therein: and in the mean while, careful so to <sup>c</sup> follow *Christ* in the regeneration during this life, as that with *Christ* I may have a portion in the <sup>d</sup> resurrection of the just, when this mortal life is ended. These graces, and all other blessings which thou, O Father, knowest to be requisite and necessary for me, I humbly beg and crave at thy hands, in the name and mediation of *Jesus Christ* thy Son, and in that form of prayer, which he himself hath taught me to say, *Our Father which art in heaven*, &c.

*Another short Evening Prayer.*

O Eternal God, and heavenly Father, if I were not taught and assured by the promises of thy Gospel, and the examples of <sup>e</sup> *Peter*, <sup>f</sup> *Mary Magdalen*, the <sup>g</sup> *Publican*, the <sup>h</sup> *Prodigal child*, and many other penitent sinners, that thou art so full of <sup>i</sup> compassion, and so ready to forgive the greatest sinners, who are <sup>k</sup> heaviest laden with sin, at what time soever they <sup>l</sup> return unto thee with penitent hearts, lamenting

<sup>b</sup> Apoc. 6. 10. and 22. 20.    <sup>c</sup> Math. 19. 28.    <sup>d</sup> Luk. 14. 24.  
<sup>e</sup> Luk. 22. 61.    <sup>f</sup> Luk. 7. 47.    <sup>g</sup> Luk. 18. 14.    <sup>h</sup> Luk. 15. 20.  
<sup>i</sup> Psa. 103. 8.    <sup>k</sup> Mat. 11. 29.    <sup>l</sup> Ezek. 18. 21, 22, &c.

their sins, and imploring thy grace: I should *despair* for my own sins, and be utterly discouraged from presuming to come into thy presence; considering the hardness of my heart, the unruliness of my affections, and the uncleanness of my conversation, by means whereof I have transgressed all thy *laws* and deserved thy <sup>m</sup> curse, which might cause my *body* to be smitten with some fearful disease, my soul to languish with the death of *sin*, my good name to be traduced with scandalous reproaches, and make mine *estate* lyable to all manner of *crosses* and *casualties*. And I confess, Lord, that thy *mercy* is the cause that I have not been long ago<sup>n</sup> *confoinded*. But, O my God, as thy mercy only stayed thy judgement from falling upon me hitherto, so I humbly beseech thee, in the <sup>o</sup> bowels of thy *mercy* in *Jesus Christ*, (in whom only thou art well pleased) that thou wilt not deal with me according to my <sup>p</sup> deserts, but that thou wouldst freely and fully remit unto me all my sins and transgression, and that thou wouldst <sup>a</sup> wash them clean from me with the virtue of that most precious blood, which thy Son *Jesus Christ* hath shed for me; for he alone is the <sup>r</sup> Physician, and his blood only is the <sup>t</sup> medicine that can heal my sickness; and he is the true <sup>t</sup> brazen Serpent, that can cure that poison, where the fiery serpents of my sins have stung and poisoned my sick and wounded soul. And give me, I beseech thee, thine holy Spirit, which may assure me of my <sup>u</sup> adoption, and that may confirm my Faith, increase my Repentance, enlighten my understanding, purifie my heart, rectifie my will and affections, and so sanctifie me throughout, that my <sup>w</sup> whole body, soul, and spirit, may be kept unblameable until the glorious comming of my Lord *Jesus Christ*. And now, O Lord, I give thee hearty thanks and praise, for that thou hast this day preserved me from all

m Deut. 17. 26. Gal. 3. 10. n Lam. 3. 22. Mal. 5. 6. o Col. 3. 12. Mat. 3. 7. p Psal. 15. 7. Psal. 2. 84. q Hos. 13. 5. ll 1. 16, 18. r Mat. 9. 12. s 1 Jo. 1. 7. t Joh. 3. 14. u Gal. 4. 5, 7. w 2 Thes. 5. 23.

harms and perils, notwithstanding all my sins and ill deserts. And I beseech thee likewise defend me this night from the roaring Lyon which night and day seeketh to devour me, 1 Pet. 5. 8. Watch thou, O Lord, over me this night, to keep me from his tentations and tyrannie, and let thy mercy shield me from his unappeasable rage and malice. And to this end, I commend my self into thy hands and protection, Psal. 31. 5. beseeching thee, O my Lord and God, not to suffer Satan, nor any of his evil members, to have power to do unto me any hurt or violence this night. And grant good Lord, that whether I sleep or wake, live or die, I may sleep, wake, live and die unto thee, and to the glory of thy name, and the salvation of my soul. Lord bless and defend all thy chosen people every where. Grant our King a long and happy Reign over us. Bless our gracious Queen Mary, with their Princely Progeny, the Lady Elizabeth the Kings onely Sister, and her Princely Issue; together with all our Magistrates and Ministers: comfort them who are in misery, need, or sickness. Good Lord give me grace to be one of those wise Virgins which may have my heart prepared like a Lamp furnished with the Oyl of faith, and light of good works, to meet the Lord Jesus, the sweet Bridegroom of my soul, at his second and sudden coming in Glory. Grant this good Father, for Christ Jesus sake, my only Saviour and Mediator, in whose blessed name, and in whose own words, I call upon thee, as he hath taught me, Our Father which, &c,

Afterwards say :

Thy grace, O Lord Jesus Christ, thy love, O heavenly Father, thy comfort and consolation. O holy and blessed Spirit, be with me, and dwell in my heart, this night, and evermore, Amen.

Then rising in an holy reverence, meditate as thou art putting off thy cloaths.

Things

Things to be meditated upon as thou art putting off  
thy cloaths.

1. **T**hat the day is coming when thou must be as barely <sup>x</sup> *unstript* of all that thou hast in the *world*, as thou art now of thy *clothes*: thou hast therefore here, but the use of all things, as a <sup>y</sup> *Steward* for a time, and that upon accounts. Whilest therefore thou art trusted with this *Stewardship*, be <sup>z</sup> *wise* and *faithfull*.

2. When thou seest thy <sup>a</sup> *bed*, let it put thee in mind of thy *grave*, which is now the *bed of Christ*; for *Christ* (by laying his holy *body* to rest three dayes, and three nights in the *grave*) hath *sanctified*, and (as it were) <sup>b</sup> *warmed* it for the bodies of his *Saints* to rest and sleep in, <sup>c</sup> till the morning of the *resurrection*: so that now unto the *faithfull*, *death* is but a sweet *sleep*, and the *grave* but *Christ's* <sup>d</sup> *bed*, where their bodies *rest* and *sleep* in *peace*, until the joyfull <sup>e</sup> *morning* of the *Resurrection-day* shall dawn unto them.

Let therefore thy bed-cloaths represent unto thee the mold of the earth that shall cover thee: thy *sheets*, thy *winding-sheet*; thy *sleep*, thy *death*; thy *waking*, thy *resurrection*. And being laid down in thy bed, when thou perceivest sleep to approach, say, <sup>f</sup> *I will lay me down, and sleep in peace, for thou Lord only makest me dwell in safety.*

Thus religiously opening every Morning thy heart, and shutting it up again every Evening, with the *Word of God*, and *Prayer*, as it were with a *lock* and *key*, and so beginning the day with *Gods worship*, continuing in his fear, and ending it in his favour, thou shalt be sure to find the  *blessing of God* upon all thy dayes labours, and good endeavours; and at night thou mayest assure thy self thou shalt *sleep safely*

x Nudus in hunc mundum veni, nudus quoque abibo. y Luke 16. 2.  
z Mat. 25. 2. a Job 17. 13. ut iomnus mortis, sic lectus imago sepulchri. b Mat. 12. 40. c 1 Thes. 4. 14. d Isa. 57. 2. e Isa. 2. 20. f Psal. 4. 8.



and sweetly in the arms of thy heavenly Fathers providence.

*Thus far of the Piety which every Christian in private ought to practise every day. Now followeth that which he (being a Householder) must practise publickly with his Family.*

*Meditations for household Piety.*

1. **I**F thou be called to the government of a Family, thou must not hold it sufficient to serve God, and live uprightly in thine own person, unless thou cause all under thy charge to do the same with thee. For the performance of this duty, God was so well pleased with Abraham, that he would not hide from him his counsel. For (saith God) *I know him, that he will command his sons, and his household after him, that they keep the way of the Lord, to do righteousness and judgement, that the Lord may bring upon Abraham that he hath spoken unto him.* And <sup>h</sup> Abraham had 318 men servants which were thus born and catechized in his house. With whose help he rescued also his Nephew Lot from the captivity of his enemies. And religiously valiant <sup>i</sup> Joshua protesteth before all the people, that if they all would fall away from the true worship of God, yet *that he and his house would serve the Lord.* And God himself gives a special charge to all Householders, that they do instruct their Family in his word, and train them up in his fear and service. <sup>k</sup> *These words which I command thee this day, shall be in thy heart, and thou shalt whet them continually upon thy children, and shalt talk of them when thou tarriest in thine house, and as thou walkest by the way, and when thou liest down, and when thou risest up, &c. Thou shalt fear the Lord thy God and serve him.* David according to his Law, had so ordered his Family, that <sup>l</sup> no deceitfull person should dwell in his house, but such as would serve God and walk in his way:

<sup>g</sup> Gen. 17. 18. 19. <sup>h</sup> Gen. 14. 4. <sup>i</sup> Josh. 24. 15. <sup>k</sup> Deut. 6. 7. <sup>l</sup> Psal. 101. 6.

And religious <sup>m</sup> *Hester* had taught her *Maids* to serve God in *fasting* and *Prayer*. And (the more to further thy Family in the *zeal* of religion) settle ever thy chiefest affection on those whom thou shalt perceive to be best addicted to true *Religion*. This also will turn to thine own advantage in a double respect. First, God will the rather bless and prosper the *labour* and handy *works* of such *godly servants*. For <sup>n</sup> *Laban* perceived, that God blessed him for *Jacobs* sake: And *Poriphar* saw that the Lord <sup>o</sup> made all that *Joseph* did to prosper in his hand; yea, when innocent *Joseph* was cast into Prison, <sup>p</sup> his keeper saw that whatsoever he did the Lord made it to prosper: And therefore the Keeper committed all the charge of the Prisoners into *Josephs* hand. Secondly, the *trulier* a man doth serve God, the *faithfuller* he will serve thee.

2. If every *householder* were thus careful, according to his duty to bring up his Children and Family in the *service* and *fear* of God in his own house, then the house of God should be better filled, and the *Lords Table* more frequented every *Sabbath* day; and the *Pastors* *publike* preaching and labour would take more effect than it doth. The *streets* of Towns and Cities would not abound with so many drunkards, swearers, whoremongers, and prophane scorers of true *Piety* and *Religion*. *Westminster-Hall* would not be so full of contentions, wrangling *sutes*, and unchristian debates; and the *prisons* would not be every *Sessions* so full of Thieves, Robbers, Traytors and Murtherers. But (alass) most *Housholders* make no other use of their *servants* than they do of their *beasts*. Whilest they may have their *bodies* to do their *service* they care not if their *souls* serve the Devil. Yet the common complaint is, that *faithful* and good *servants* are scarce to be found. True, but the reason is, because there are so many *prophane* and *irreligious* Masters: For the example and instruction of a *Godly* and *Religious*

<sup>m</sup> Hest. 4. 16. <sup>n</sup> Gen. 30. 27. <sup>o</sup> Gen. 39. 3. <sup>p</sup> Gen 39. 22. 27.

*Master*, will make a good and a faithfull servant, as may witness the examples of *Abraham, Joshua, David, Cornelius, &c.* who had good servants, because they were religious Masters, such as were carefull to make their servants *Gods servants.*

It is the chief labour and care of most men, to raise, and to advance their house; yet let them <sup>a</sup> rise early, and lie down late, and eat the bread of carefulness, all will be but in vain, for, except the Lord build the house (that is, raise up a family) they labour in vain. For God hath sealed this, as an irrevocable decree, that he will <sup>r</sup> pour his wrath upon the families that call not upon his name: yea, God will take the wicked and <sup>r</sup> pluck him out of his tabernacle, and root him out of the land, &c. Yea, when his <sup>r</sup> iniquities are full, he will make the <sup>u</sup> Land to spue out every Canaanite. Religion then, and the Service of God in a familie, is the best building, and surest entailing of House and Land, to a man and his posterity; for the righteous man shall inherit the land, and dwell therein for ever.

And therefore if thou desirest to have the blessing of God upon thy self, and upon thy family, either before or after thy own private devotions, call every morning all thy family to some convenient room; and first, either read thy self unto them a Chapter in the Word of God, or cause it to be read distinctly by some other. If leisure serve, thou mayest <sup>w</sup> admonish them of some remarkable notes, and then kneeling down with them in reverent sort, as is before described, pray with them in this manner.

<sup>q</sup> Psa. 127. 1, 2. <sup>r</sup> Jer. 10. 25. <sup>s</sup> Pl. 52. 5. <sup>t</sup> Gen. 15. 16.  
<sup>u</sup> Lev. 18. 25. <sup>w</sup> Origen would have the Word expounded in Christian Houses. Hom. 9. Lev. Augustine saith, that what the Preacher is in the Pulpit, the same the Householder is in the house.

Morning  
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## Morning Prayer for a Family.

O Lord our God, and heavenly Father, who art the only Creator and Governour of heaven and earth, and all things therein contained, we confess, that we are *unworthy* to appear in thy sight and presence, considering our manifold sins which we have committed against heaven and before thee: and how that we have been born in sin, and do daily break thy holy Laws and Commandements, contrary to our knowledge and consciences; albeit that we know that thou art our Creator, who hast *made* us; our Redeemer, who hast *bought* us with the blood of thine only begotten Son; and our Comforter, who bestowest upon us all the good and holy *graces*, which we enjoy in our souls and bodies. And if thou should'st but deal with us, as our wickedness and unthankfulness have deserved, what other thing might we (O Lord) expect from thee, but *shame* and *confusion* in this life, and in the World to come, *wrath*, and everlasting *condemnation*? Yet, O Lord, in the *obedience* of thy Commandment, and in the confidence which we have in thy unspeakable, and endless mercy in thy Son, our Saviour *Jesus Christ*, we thy poor servants appealing from thy Throne of *justice* (where we are justly lost and condemned) to thy Throne of *grace* (where mercy *reigneth*, to pardon *abounding* sin,) do from the bottom of our hearts most humbly beseech thee, to remit and forgive unto us all our offences and misdeeds; that, by the virtue of the precious blood of *Jesus Christ* thy innocent *Lamb*, which he so abundantly shed (*to take away the sins of the world*) all our sins, both *original* and *actual*, may be so cleansed and washed from us, that they may never be laid to our charge, nor ever have power to rise up in judgement against us. And we beseech thee, good *Father*, for *Christ* his death and passion sake, that thou wilt not suffer to fall upon us that fearful curse and vengeance, which thy law hath



hath *threatned*, and our sins have justly deserved. And forasmuch, O Lord, as we are taught by thy *Word* that *Idolaters, Adulterers, Covetous men, Contentions persons, Drunkards, Gluttons*, and such like inordinate livers, *shall not inherit the Kingdom of God*: pour the grace of thy *Holy Spirit* into our hearts, whereby we may be *enlightned* to see the *filthiness* of our *sins*, to abhor them; and may be more and more *stirred up* to live in *newness of life*, and love of thy *Majesty*; so that we may *daily increase* in the obedience of thy *Word*, and in a conscionable care of keeping thy *Commandments*.

And now, O Lord, we render unto thee most hearty thanks, for that thou hast elected, created, redeemed, called, justified, and sanctified us in good measure in *this life*, and given us an assured hope that thou wilt glorifie us in thy heavenly Kingdome, when this mortal *life* is ended. Likewise we thank thee for our *life, health, wealth, liberty, prosperity, and peace*; especially, O Lord, for the *continuance* of thy *holy Gospel* among us, and for *sparing* us so long, and granting us so gracious a time of *repentance*. Also we praise thee, for all other thy mercies bestowed upon us, more especially, for preserving us this night past, from all dangers that might have befallen our souls or bodies. And seeing thou hast now brought us safe to the *beginning* of this day, we beseech thee *protect*, and *direct* us in the same. Bless and defend us in our *going out*, and *coming in*, this day, and evermore. Shield us, O Lord, from the tentations of the Devil, and grant us the custody of thy holy *Angels*, to defend and direct us in all our *wayes*.

And to this end we recommend our selves, and all those that belong unto us, and are abroad from us, into thy *hands*, and *Almighty tuition*; Lord, defend them from all evil, prosper them in all graces, and fill them with thy goodness. Preserve us likewise this day from falling into any gross sin, especially those whereunto our *natures* are most

most prone. *Set a watch before the door of our lips*, that we offend not thy Majesty by any rash or false oaths; or by any lewd or lying speeches: give unto us *patient minds*, *pure and chaste hearts*, and all other graces of thy Spirit, which thou knowest to be needfull for us, that we may be the better enabled to serve thee in holiness and righteousness. And seeing that all *mans* labour without thy blessing is in vain, bless every one of us in our several places and callings, *direct thou the work of our hands upon us*; *even prosper thou our handy work*; (for, except thou guide us with thy grace, our endeavours can have no good success.) And provide for us all things which thou, O Father, knowest to be needfull for every one of us, in our souls and bodies this day. And grant that we may so pass through the pilgrimage of this short life, that our hearts being not *settled* upon any transitory things, which we meet with in the way, our souls may every day be more and more *ravished* with the love of our *home*, and thine everlasting *Kingdom*.

Defend likewise, O Lord, thy Universal Church, and every particular member thereof; especially we beseech thee to continue the *peace* and *prosperity* of these Churches, and Kingdomes wherein we live. Preserve and defend from all evils and dangers, our Gracious King Charles, Queen Mary, our hopeful Prince Charles, with the rest of the Royal Progeny; the Religious Lady Elizabeth, the Kings only Sister, and her Princely Issue: Multiply their *dayes* in *bliss* and *felicity*; and afterwards crown them with everlasting joy and glory. Bless all our *Ministers* and *Magistrates*, with all graces *needfull* for their places, and govern thou them that they may govern us in *peace* and *godliness*: and of thy mercy, O Lord, *comfort* all our brethren that are *distressed*, *sick*, or any way *comfortless*; especially those who are afflicted, either with an *evil conscience*, because they have sinned against thy *Word*; or for a *good conscience*, because they will not sin against thy truth. Make the *first* to know, that not one drop of the blood of Christ,

was a drop of *vengeance*, but all drops of *grace*, powerful to procure pardon upon repentance, for the greatest *sins* of the chiefest sinner in the world. And for the other, let not, O Lord, thy long-sufferance either too much *discourage* them, or too much *encourage* their enemies; but grant them *patience* in suffering, and a gracious and speedy *deliverance*, which way may best stand with thy glory and their comfort. Give every one of us grace to be alwayes mindful of his last end, and to be prepared with *faith* and *repentance*, as with a *wedding garment*, against the time that thou shalt call for us out of this sinful world. And that in the mean while we may so in all things, and above all things, *seek thy Glory*, that when this mortal life is ended, we may then be made partakers of *immortality*, and life eternal, in thy most blessed and glorious *Kingdom*.

These, and all other *graces*, which thou, O Father, seeest to be necessary for us and for thy whole Church, we humbly beg and crave at thy hands, concluding this our imperfect prayer, in that absolute form of prayer which *Christ* himself hath taught us, saying :

*Our Father which art in heaven, &c.*

*After prayers, let every one of thy Household (taking in the fear of God such a breakfast or refreshing as is fit) depart; the Children to School, the servants to their work, every one to his office, the Master and Mistris of the Family to their calling, or to some honest exercises for recreation, as they think fit.*

*The Practice of Piety at meals, and the manner of feeding.*

**B**Efore Dinner and Supper, when the Table is covered, ponder with thy self upon these *Meditations*, to work a deeper impression in thy heart of Gods *fatherly providence* and *goodnesse* towards thee.

*Medita-*

*Meditations before Dinner and Supper.*

1. **M**editate, that *hunger* is like the sickness called a *wolf*, which if thou dost not feed, will devour thee, and eat thee up; and that <sup>m</sup> *meat* and *drink* are but as *physick*, or means which God hath ordained, to relieve and cure this *natural infirmity*; and necessity of man. Use therefore to eat and to drink, rather to sustain and *refresh* the *weakness* of nature, than to satisfy the sensuality and delights of the flesh. Eat therefore to live, but live not to eat. A Scavenger, whose living is to empty, is to be preferred before him that liveth but to fill privies. There is no service so <sup>n</sup> *base*, as for a man to be a slave to his belly. The Apostle termeth such, *Belly-gods*, *Phil.* 3. 19. Therefore we may boldly term them as the scriptures do their Idols, ° *Gallulim*, *Dungy-gods*, *Hab.* 2. 18, 19. 2 *King* 17. 12. And as no one action (*Gods ordinances excepted*) makes a man more to resemble a *beast*, than eating and drinking: so the *abuse* of eating and drinking to *surfetting*, *drunkenness*, and *spewing*, makes a man more *vile* than a *beast*.

2. Meditate on the *omnipotency* of God, who <sup>p</sup> made all these creatures of *nothing*; of his *wisdom*, who feedeth so many *infinite creatures* through the *universal world*, maintaining all their *Lives*, which he hath given them; which surpasseth the wisdom of all the *Angels* in heaven; and of his *clemency* and *goodness*, in <sup>q</sup> feeding also his *very enemies*.

3. Meditate how many sorts of *Creatures*, as *beasts*, *fish*, and *fowl*, have left their lives, to become food to nourish thee; and how *Gods Providence* from remote places hath brought all these portions together on thy table for thy

<sup>m</sup> Hoc me docuisti ut quemadmodum medicamenta sic alimenta sumiturus accedam. Aug. l. 10. Conf. n Major sum & ad majora patus, quam ut mancipium sim mei corporis. Sen. ° Of Galat, which signifieth mans dung, as Ezek. 4. 17, 18. p Hab. 11. 3. q Psa. 145. 15, 16. Mat. 5. 44, 45, &c. Act. 14. 17.



nourishment; and how by these dead creatures he maintains thee in *health* and *life*.

4. Meditate, that seeing thou hast so many <sup>r</sup> *pledges* of Gods Fatherly *bounty*, *goodness*, and *mercy* towards thee, as there are dishes of meat on the Table: O suffer not in such a place, so *gracious* a God to be abused by *scurrility*, *ribaldry*, or *swearing*; or thy <sup>f</sup> fellow-brother, by disgraceful *back-biting*, *taunting*, or *slandering*.

5. Meditate, how that thy Master <sup>c</sup> *Iesus Christ* did never eat any Food, but *first* he blessed the Creatures, and gave thanks to his heavenly Father for the same. And after his *last Supper*, we read that he *sung* a Psalm. For this was the commandment of God; *When thou hast eaten and filled thy self, thou shalt bless the Lord thy God*, &c. This was the practice of the *Prophets*: For, *the people would not eat at their feast till Samuel came to bless their meat*. And saith *Joel* to Gods people: *You shall eat and be satisfied, and praise the name of the Lord your GOD*. This also was the practice of the *Apostles*. For Saint Paul in the Ship gave thanks before meat, in the presence of all the people that were therein. Imitate thou therefore in so holy an action, so blessed a Master, and so many worthy presidents that have followed him, and gone before thee. It may be because thou hast never used to give thanks at meals, therefore thou art now ashamed to begin. Think it no shame to do what *Christ* did; but be rather ashamed that thou hast so long neglected so *Christian* a duty. And if the *Son of God* gave his Father such great thanks for a dinner of <sup>u</sup> *Barley-bread* and *broyled fish*, what thanks should such a *sinful man* as thou art, render unto God, for such variety of good, and

<sup>r</sup> *Hanc ob causam Gentiles mensas sacra & festa nominabant.* s St. Aug. had written over his Table, *Quisquis amat deus absentem videre amicum, hanc mensam vetitam non erit esse sibi.* Possil. de vita Aug. t Luk. 9. 16. Ma. 14. 19. and 15. 36. Mar. 1. 41. and 8. 6. Luke 24. Joh. 5. 11. Mat. 26. 3. Deut. 8. 10. 1 Sam. 19. 18. Joel 1. 26. A& 17. 35. <sup>u</sup> Joh. 6. 9. and 21. 6.

dainty cheer? how many a true Christian would be glad to fill his belly with the morsels which thou *refusest*, and do lack that which thou *leavest*? How *hardly* do others labour for that which they eat, and thou hast thy food provided for thee, without either *care* or *labour*? To conclude; If <sup>w</sup> Pagan Idolaters at their Feasts were accustomed to praise their false gods, what a shame is it for a Christian (at his dinners and suppers) not to praise the true God, <sup>x</sup> in whom we live, move, and have our being?

6. Meditate, that thy *body* which thou dost now so daintily feed, must be (thou knowest not how soon) *meat* for worms, when thou shalt say <sup>y</sup> to corruption, thou art my Father, and to the Worm, thou art my Mother, and my Sister.

7. Meditate, how that many a <sup>z</sup> Mans table is made his snare, so that through his intemperancy and unthankfulness, the meat which should nourish his body, kills him with a surfeit; insomuch, that more are killed with this <sup>a</sup> snare than with the sword. And seeing that since the curse, the use (as of all creatures, so likewise) of *meat* and *drink* is unto us unclean, till the same be sanctified by the Word of God and Prayer; and that man liveth not by <sup>b</sup> bread only, but by the Word of Gods Ordinance, and his blessing, which is called the staffe of bread. Sit not therefore <sup>c</sup> down to eat before you pray, and rise not before you give God thanks. Feed to suffice nature, yet rise with an appetite, and remember thy poor Christian Brethren, who suffer hunger, and want those good things wherewith thou doest abound.

These things, or some of them premeditated (if there be not <sup>d</sup> Samuel present) lift up with all comely reverence thy heart with thy hands and eyes, unto the great Creator and Feeder of all Creatures, and before Meat pray unto him thus.

<sup>w</sup> Dan. 5. 1, 4. <sup>x</sup> Acts 17. 28. <sup>y</sup> Job. 17. 14. <sup>z</sup> Pl <sup>a</sup> 9. 2.  
<sup>a</sup> Gen. 3. 17. <sup>i</sup> Tim. 4. 4, 5. <sup>b</sup> Mat. 4. 4. Lev. 26. 26. Ezek.  
4. 16. and 5. 16. <sup>i</sup> Sam. 9. 13. Mat. 14. 6. Luk. 24. 30. <sup>c</sup> 1 Cor.  
10. 7. Rom. 14. 6. <sup>i</sup> Thess. 5. 18. Eccl. 10. 17. Luk. 21. 34. Eccl.  
31. 30. Neh. 6. 10. Amos 6. 6. <sup>d</sup> 1 Sam 9. 13. Matth. 14. 19

*Grace before Meat.*

**O** Most gracious God, and loving Father, who feedest <sup>e</sup> all creatures living, which depend upon thy Divine providence; we beseech thee <sup>f</sup> sanctifie these creatures which thou hast ordained for us: give them virtue to nourish our bodies, in life and health; and give us grace to receive them soberly and thankfully, as from thy hands; that so in the <sup>g</sup> strength of these, and other thy blessings, we may walk in the uprightness of our hearts, before thy face this day, and all the daies of our lives, through Jesus Christ our Lord and only Saviour. *Amen.*

*Or thus.*

**M**ost gracious God, and merciful Father, we beseech thee sanctifie these creatures for our use: make them healthful for our nourishment, and us thankful for all thy blessings, through Christ our Lord and only Saviour. *Amen.*

*Another Grace before meat.*

**O** Eternal God, in whom we live, move, and have our being, we beseech thee to bless unto thy Servants these Creatures, that in the strength of them we may live, to the setting forth of thy praise and glory; through Jesus Christ our Lord and only Saviour. *Amen.*

*After every meal be careful of thy self and family, as Job was for himself and his children, Job 1. 4. lest that in the cheerfulness of eating and drinking, some speech hath slipped out, which might be either offensive to God, or injurious to man: And therefore with the like comely gesture and reverence give thanks unto God, and pray in this manner.*

<sup>e</sup> Pl. 104. 22. Joel 1. 19. Pl. 147. 9. <sup>f</sup> Job 39. 3. 1 Tim. 4. 5.  
<sup>g</sup> 1 Reg. 19. 8.

Blessed

**B**lessed by thy holy name, O Lord our God, for these thy good benefits wherewith thou hast so *plentifully* at this time refreshed our bodies. O Lord, vouchsafe likewise to *feed* our *souls* with the *spiritual food* of thy holy *Word* and *Spirit* unto life everlasting. Lord defend and save thy whole Church, our gracious King *Charles*, Queen *Mary*, the noble and hopefull Prince *Charles*, and all the Royal Progeny; the religious Lady *Elizabeth*, the Kings onely Sister, and her Princely Issue: forgive us our sinnes and unthankfulness, pass by our manifold infirmities, make us mindfull of our last end, and of the *reckoning* that we are to make to thee therein, and in the mean while grant unto us health, peace, and truth, in Jesus Christ our Lord and only Saviour. *Amen.*

*Or thus.*

**B**lessed be thy holy name (O Lord) for these thy good benefits wherewith thou hast refreshed us at this time. Lord, forgive us all our sins and frailties; save and defend thy whole Church, our *King* and his royal *posterity*, and grant us health, peace, and truth in Christ our only Saviour. *Amen.*

*Or thus.*

**W**E give thee thanks (O heavenly Father) for feeding our bodies so graciously with thy good creatures to this temporal life; beseeching thee likewise to feed our souls with thy holy word unto life everlasting. Defend (O Lord) thine universal Church, the *King*, and *royal Posterity*, and grant us continuance of thy grace and mercy, in Christ our only Saviour. *Amen.*



## The Practice of Piety at Evening.

At Evening, when the due time of repairing to rest approacheth, call together again all thy Familie. Read a Chapter in the same manner that was prescribed in the morning. Then (in holy imitation of our Lord and his Disciples) sing a Psalm. But in singing of Psalms, either after supper, or at any other time, observe these Rules.

## Rules to be observed in singing of Psalms.

1. **B**Eware of singing Divine Psalmes for an *ordinarie recreation*, as do men of impure spirits, who sing holy Psalmes intermingled with prophane Ballads.

They are Gods Word, take them not in thy mouth in vain.

2. Remember to sing David's Psalmes with <sup>h</sup> David's spirit.

3. Practise St. Paul's rule, *I will sing with the spirit, but I will sing with the<sup>i</sup> understanding also.*

4. As you sing, <sup>k</sup> uncover your heads, and behave your selves in comely reverence, as in the sight of God, singing to God, in Gods own words: but be sure that the matter make more <sup>l</sup> melody in your heart, than the Musick in your ears; for the singing with a grace in our hearts, is that which the Lord is delighted withall, according to that old Verse;

*Non vox, sed votum; non musica cordula, sed cor;  
Non clamans, sed amans, psallit in aure Dei.*

*'Tis not the voice, but vow,  
Sound heart, not sounding string;  
True zeal, not outward shew,  
that in Gods ear doth ring.*

<sup>h</sup> Mat. 22. 40.    <sup>i</sup> 1 Cor. 14. 15.    <sup>k</sup> 1 Cor. 11. 4.    <sup>l</sup> Eph. 5.  
<sup>19</sup> Col. 3. 16.

5. Thou mayest ( if thou think good ) sing all the *Psalms* over in order ; for all are most divine and comfortable ; but if thou wilt chuse some *special Psalms*, as more fit for some *times* and *purposes*, and such as by the oft usage, thy people may the *easier* commit to memory.

*Then sing,*

In the morning, *Psalms* 3. 5. 16. 22. 144.

In the evening, *Psal.* 4. 127. 141.

For mercy after a sin committed, *Psalms* 51. 103.

In sickness, or heaviness, *Psal.* 6. 13. 88. 90. 91. 137. 146.

When thou art recovered, *Psal.* 32. 33.

On the Sabbath day, *Psal.* 19. 92. 63.

In the time of joy, *Psal.* 80. 98. 107. 136. 143.

Before Sermon, *Psal.* 1. 12. 147. the 1 and 5 part of the 119.

After Sermon any Psalm which concerneth the chief argument of the Sermon.

At the Communion, *Psa.* 22. 23. 103. 111. 116.

For spiritual solace, *Psal.* 13. 19. 25. 46. 47. 112. 116.

After wrong and disgrace received, *Psal.* 42. 69. 70. 140. 144.

After the Psalm, all kneeling down in reverend manner ( as is before described ) let the Father of the Family ( or the chiefest in his absence ) pray thus.

*Evening Prayer for a Family.*

O Eternal God, and most gracious Father, we thine unworthy Servants, here assembled, do cast down our selves at the foot-stool of thy grace, acknowledging that we have inherited our Fathers corruption, and actually in thought, word, and deed, transgressed all thy holy Commandements, so that in us naturally, there dwelleth

leth nothing that is good; for our hearts are full of secret pride, anger, impatience, dissembling, lying, lust, vanity, prophaneness, distrust, *too much* love of our selves, and the world, too little love of thee, and thy Kingdom, but empty and void of *faith, love, patience*, and every spiritual grace. If thou therefore shouldest but enter into judgement with us, and search out our natural *corruption*, and observe all the *curst fruits* and *effects* that we have derived from thence, *Satan* might justly challenge us for his own, and we could not expect any thing from thy Majesty, but thy *wrath*, and our *condemnation*, which we have long ago deserved. But good Father, for *Jesus Christ* thy dear Sonnes sake, <sup>m</sup> *in whom onely thou art well pleased*; and for the merits of that bitter death, and bloody passion, which we believe that he hath *suffered for us*, have mercy upon us, pardon and *forgive* us all our *sin*s, and *free* us from the shame and confusion which is due unto us for them, that they may never seize upon us to our *confusion* in *this life*, nor to our *condemnation* in the world which is *to come*. And forasmuch as thou hast created *us* to serve thee as all other creatures to serve *us*: so we beseech thee inspire thy *holy Spirit* into our hearts, that by his illumination and effectual working we may have the inward sight and feeling of our sins, and natural corruptions, and that we may not be blinded in them through *custom*, as the reprobates are, but that we may more and more loath them, and be heartily griev'd for them, endeavouring by the use of all *good means* to overcome, and get out of them. O let us feel the power of <sup>n</sup> *Christs* death, killing sin in our mortal bodies; and the virtue of his \* resurrection, raising up our souls to newness of life. Convert our hearts, subdue our affections, regenerate our minds, and purifie our nature; and suffer us not to be drown'd in the streams of those filthy vices, and sinful pleasures of this time, wherewith thousands are carried

<sup>m</sup> Nat. 3. 17. <sup>n</sup> Rom. 6. 6. \* Phil. 3. 10.

headlong to *eternal destruction*; but daily frame us more and more to the *likeness* of thy Son *Jesus Christ*, that in righteousness and true holiness we may so serve and glorify thee, that living in thy *fear*, and dying in thy *favour*, we may in thine appointed time, attain to the blessed Resurrection of the just, unto eternal life. In the mean while, O Lord, increase our *Faith* in the sweet promises of the Gospel, and our Repentance from dead works, the assurance of our hope in thy promises, our *fear* of thy name, the *hatred* of all our sins, and our love unto thy children, especially those whom we shall see to stand in need of our help and comfort; that so, by the fruits of Piety, and a righteous life, we may be assured that thy holy Spirit doth dwell in us, and that we are thy children by *Grace* and *Adoption*. And grant us, good Father, the continuance of health, peace, and maintenance, and all other outward things, so far forth as thy Divine wisdom shall think meet and necessary for every one of us.

And here, O Lord, according to our bounden duty, we confess that thou hast been exceeding merciful unto us in all things of this life; but infinitely more merciful in the things of better life; and therefore we do here from our very souls render unto thee all humble and hearty thanks for all thy blessings and benefits bestowed upon our souls and bodies, acknowledging thee to be that *Father of light from whom we have received all those good and perfect gifts*; and unto thee alone for them, we ascribe to be due all glory, honour, and praise, both now and evermore. But more especially, we praise thy Divine Majesty, for that thou hast defended us this day from all perils and dangers; so that none of those judgements (which our sins have deserved) have fallen upon any one of us. Good Lord, forgive us the sins which this day we have committed against thy Divine Majesty, and our brethren; and for *Christ* his sake be reconciled unto us for them.

o Rom. 8. 29. Eph. 4. 24. p Jam. 1. 17.

And



And we beseech thee likewise of the same thine infinite goodness and mercy to defend and protect us, and all that belong unto us, this night, from all dangers of fire, robbery, terrors of <sup>9</sup> evil Angels, or any other fear or peril which for our sins might justly fall upon us: And that we may be safe <sup>1</sup> *under the shadow of thy wings*; we here commend our bodies and souls, and all that we have, unto thy Almighty protection. Lord, bless and defend both us and them from all evil. And whilst we sleep, do thou, O *Father* (who never slumbrest nor sleepest) watch over thy children, and give charge to thy <sup>1</sup> *Holy Angels* to *pitch their Tents round about our houses and dwellings*, to guard us from all dangers, that sleeping with thee, we may in the next morning be wakened by thee; and so being refreshed with moderate sleep, we may be the fitter to set forth thy glory in the conscionable duties of our callings.

And we beseech thee, O Lord, to be merciful likewise to thy whole Church, and to continue the tranquillity of these Kingdoms, wherein we live, turning from us those plagues which the *crying sinnes* of this Nation do cry for.

Preserve our Religious King *Charles*, Queen *Mary*, the Noble and hopeful Prince *Charles*, with the rest of the Royal Progeny, the religious Lady *Elizabeth*, the Kings only Sister, and her Princely issue; all our Magistrates and Ministers, all that fear thee, and call upon thy name; all our Christian brethren and sisters that suffer *sickness*, or any other *affliction* or *miserie*: especially those, who any where do suffer persecution for the testimony of thy holy *Gospel*; grant them patience to bear thy cross, and deliverance, when, and which way it shall seem best to thy Divine wisdom. And Lord, suffer us never to forget our last end, and those reckonings, which then we must render unto thee. In health and prosperity make us *mindful* of *sickness*, and of the *evil day* that is behind, that these things

<sup>9</sup> Ps. 78. 49. & Psal. 91. 5. / Gen. 32. 2. 2 King 6. 16, 17. Psal. 91. 11, 12. Heb. 1. 4.

may not overtake us as a <sup>t</sup> snare, but that we may in good measure, like <sup>u</sup> wise Virgins be found prepared for the coming of Christ the sweet Bridegroom of our soules. And now, O Lord, most holy and just, we confesse that there is no cause, why thou (who art so much displeased with sin) shouldst hear the Prayer of sinners, but for his sake only who suffered for sin, and sinned not. In the only mediation therefore of thine eternal Son Jesus our Lord and Saviour, we humbly beg these, and all other graces which thou knowest to be needfull for us, shutting up these our imperfect requests in that most holy Prayer which Christ himself hath taught us to say unto thee, *Our Father which art, &c.*

*Thy grace, O Lord Jesus Christ, thy love, O heavenly Father, thy comfort and consolation, O holy and blessed Spirit, be with us, and remain with us this night, and for evermore, Amen.*

Then saluting one another as becommeth Christians, who are the vessels of Grace, and Temples of the Holy Ghost, let them in the fear of God depart every one to his rest, using some of the former private meditations for Evening.

*Thus far of the Housholders publick Practice of Piety, with his Familie every day. Now followeth his Practice of Piety with the Church on the Sabbath day.*

*Meditations of the true manner of practising Piety on the Sabbath day.*

**A** Almighty God will have himself worshipped, not onely in a private manner, by private persons and Families; but also in a more publick sort of all the godly joyn'd together in a visible Church, that by this means he may be known not only to be the God and Lord of every singular person, but also of the creatures of the whole universal world.

<sup>t</sup> Luk. 21. 35. <sup>u</sup> Mat. 15. 3. &c.

*Quest.* But why do not we *Christians* under the *New*, keep the Sabbath on the same seventh day, whereon it was kept under the *Old Testament*.

I answer; because that our *Lord Jesus* (who is the <sup>w</sup> Lord of the *Sabbath*, and whom the <sup>x</sup> Law it self commandeth us to hear) did alter it from the *seventh day* to this *first day* of the Week, whereupon we keep the Sabbath: For the holy Evangelist notes, that our Lord came into the midst of the holy Assembly, on the two first days of the two weeks immediately following his Resurrection, and then blessed the Church, <sup>y</sup> breathed on the Apostles the *Holy Ghost*, and gave them the *ministerial Keys*, and power of binding, and remitting sins. And so it is most probable he did in a *solemn manner every first day* of the Week, during the forty dayes he continued on earth, between the *Resurrection* and *Ascension* (for the fiftieth day after being the first day of the Week, the Apostles were assembled) during which time he gave commandments unto the Apostles, and <sup>z</sup> spake unto them those things which appertain to the Kingdom of God, that is, instructed them how they should throughout the Churches (which were to be converted) change the Sabbath to the Lords day; the bodily sacrifices of beasts, to the spiritual sacrifices of praise, Prayer, and contrite hearts; the <sup>a</sup> Levitical Priesthood of the Law to the Christian Ministry of the Gospel; the Jewish Temples and Synagogues to Churches and Oratories; the old Sacraments of Circumcision and Passover to Baptism, and the Lords Supper, &c. as may appear by the like phrase, *Act.* 19. 8. and *Act.* 28. 23. *Col.* 4. 11. put for the whole sum of Pauls Doctrine, by which was wrought all

<sup>w</sup> *Mat.* 12. 1. <sup>x</sup> *Deut.* 18. 18, 19. <sup>y</sup> *Joh.* 20. 22. <sup>z</sup> *Act.* 1. 2, 3. *Cyril* bids us note, that Saint *John* doth not simply set down the manner of Christs appearing unto *Thomas*, but also the circumstance of the time (*post dies octo*;) whence he concludes thus, *Diem igitur octavum Dominicum diem esse necesse est. Cyril. in Joh. lib. 12. cap. 58.*  
<sup>a</sup> *Heb.* 7. 11, 12. *Eph.* 4. 7, 11, 12, 13.

these changes, where it took effect. So that as *Christ* was forty dayes instructing *Moses* in *Sinai*, what he should teach, and how he should rule the Church under the Law; so he continued forty dayes teaching his disciples in *Sion*, what they should preach, and how they should govern the Church under the *Gospel*. And seeing it is manifest, that within those forty dayes <sup>b</sup> *Christ* appointed what Ministers should teach, and how they should govern his Church to the worlds end, it is not to be doubted, but that within those forty dayes he likewise ordained on what day they should keep their *Sabbath*, and ordinarily do the works of their Ministry, especially seeing that under the *old Testament* God shewed himself as careful both by his Moral, and Ceremonial Law, to prescribe the *time* as well as the *matter* of his worship. Neither is it a thing to be omitted, that the Lord <sup>c</sup> who hath times and seasons in his own power, appointed the first day of the week to be the very day, <sup>d</sup> wherein he sent down from *heaven* the *holy Ghost* upon the Apostles, so that upon that day they first began, and ever after continued the publick exercising of their Ministry in the <sup>e</sup> preaching of the *Word*, the <sup>f</sup> administration of the *Sacraments*, and the <sup>g</sup> loosing of the sins of penitent sinners. Upon these, and the like grounds, <sup>h</sup> *Athanasius* plainly affirmeth, that the *Sabbath day* was changed by the Lord himself.

As therefore our *Communion* is termed the *Lords Supper*, because it was instituted of the Lord, for the remembrance of his death, so the Christian Sabbath is called the *Lords day*, because it was ordained of the Lord, for the memorial of his *Resurrection*. And as the Name of the <sup>i</sup> Lord ho-

<sup>b</sup> Eph. 4. 10, 11, 12. <sup>c</sup> *Luc* 1. 7. <sup>d</sup> *Acts* 1. 1, &c. <sup>e</sup> *Act*. 2. 1, 4. <sup>f</sup> *Acts* 2. 38, 40, 42. <sup>g</sup> *Act*. 3. 39. <sup>h</sup> *Athanasius* in *frontisp.* *hom. de sen.* *Apoc.* 1. 20. The scripture of the New Testament gives not this honorable title to any thing, but only to the blessed Sabbath, and holy supper. For as he substituted the Lords Supper instead of the Passover, so did he the Lords day in the Jewish Sabbaths room. <sup>i</sup> *1 Cor.* 11. 20.



noureth the one, so doth it the other; and as the Lord of the Sabbath by his royal prerogative and transcendent authority could, so he had also reason to change the holy Sabbath from the seventh day to this whereon we keep it. For as concerning the seventh day which followed the six dayes wherein God finished the Creation, there was no such precise institution, or necessity of sanctifying it perpetually, but such as by the same authority, or upon greater reason, and occasion, it might very well be changed and altered unto some other seventh day: For the Commandment doth <sup>k</sup> not say, Remember to keep holy the seventh day next following the sixth day of the Creation, or this, or that seventh day; but indefinitely, remember that thou keep holy a <sup>l</sup> seventh day. And to speak properly, as we take a day for the distinction of time, called either a day natural, consisting of 24 hours, or a day artificial, consisting of 12 hours, from Sun-rising, to Sun-setting; and withal consider the <sup>m</sup> Sun standing still at noon, in Joshua's time, the space of a whole day; and the <sup>n</sup> Sun going back ten degrees (viz. five hours, almost half an artificial day) in Ezechia's time, the Jews themselves could not keep their Sabbath upon that precise, and just distinction of time, called at the first, the seventh day from the Creation.

Adde hereunto, that in respect of the <sup>o</sup> diversity of Meridians, and the unequal rising, and setting of the Sun, every day varieth in some places a quarter, in some half, in others a whole day: Therefore the Jewish seventh day cannot precisely be kept at the same instant of time every where in the world.

Now, our Lord Jesus having <sup>p</sup> authority as Lord over the Sabbath, had likewise now far greater reason, and occasion to translate the Sabbath from the Jewish seventh

<sup>k</sup> Wolfhii Chronol. de Tem. l. 2. c. 2. <sup>l</sup> Legis substantia est, sex diebus terrenis negotiis incumbere, septima divino cultui dare operam. <sup>m</sup> Josh. 10. 12, 13. <sup>n</sup> 2 King. 20. 11. <sup>o</sup> Christoph. Helvic. Syn. cont. Theol. cum Judæis, cap. de Sab. p. Mar. 12. 8.

day, unto the seventh day whereon Christians do keep the Sabbath.

1. Because that by his *Resurrection* from the dead, there is wrought <sup>q</sup> a new spiritual creation of the world, without which all the Sons of *Adam* had been turned to everlasting destruction, and all the works of the first creation had ministered no consolation unto us.

And in respect of this new spiritual creation, the Scripture saith that <sup>r</sup> Old things are passed away, and all things are become new: <sup>r</sup> new Creatures, <sup>r</sup> new People, <sup>u</sup> new Men, <sup>w</sup> new Knowledge, <sup>x</sup> new Testament, <sup>y</sup> new Commandement, <sup>z</sup> new names, <sup>a</sup> new way, <sup>b</sup> new song, <sup>c</sup> new garment, new wine, new vessels, <sup>d</sup> new Jerusalem, <sup>e</sup> new Heaven, and a new Earth. And therefore of necessity there must be in stead of the old, a <sup>f</sup> new Sabbath day to honor and praise our Redeemer, and to meditate upon the works of our Redemption, and to shew the new change of the old Testament.

3. Because that on this day *Christ* rested from all the sufferings of his *Passion*, and finished the glorious work of our Redemption. If therefore the finishing of the work of the first Creation, whereby God mightily manifested himself unto his creatures, deserv'd a Sabbath for to solemnize the memorial of so great a work, to the honour of the worker, and therefore calls it mine <sup>g</sup> holy day; much more doth the new Creation of the World effected by the Resurrection of *Christ* (whereby he mightily declared himself to be the <sup>h</sup> Son of God) deserve a Sabbath, for the perpetual commemoration thereof, to the honour of *Christ*; and therefore worthily called the <sup>i</sup> Lords day. For, as the deliverance out of the Captivity of *Babylon* being greater, took away the name from the deliverance out of the <sup>k</sup> bondage of

<sup>q</sup> Isa. 65. 17, &c. Isa. 66. 22. Psal. 90. 3. <sup>r</sup> 2 Cor. 5. 17. <sup>s</sup> Gal. 6. 16. <sup>t</sup> 1 Pet. 2. 10. <sup>u</sup> Eph. 4. 24. <sup>w</sup> Col. 3. 10. <sup>x</sup> Matth. 26. 28. <sup>y</sup> John 12. 14. <sup>z</sup> Apoc. 2. 17. <sup>a</sup> Heb. 10. 10. <sup>b</sup> Apo. 3. 9. <sup>c</sup> Apo. 21. <sup>d</sup> 2 Pet. 3. 13. <sup>e</sup> Isa. 66. 21. <sup>f</sup> Heb. 4. 9. <sup>g</sup> Isa. 58. 13. <sup>h</sup> Rom. 1. 4. <sup>i</sup> Apo. 1. 10. <sup>k</sup> Jer. 23. 7, 8.

*Egypt*, so the day whereon *Christ* finished the *Redemption* of the world, did more justly deserve to have the *Sabbath* kept on it, that on that day wherein God ceased from *creating* the world. As therefore in the *creation*, the first day wherein it was finished, was consecrated for a *Sabbath*, so in the time of *Redemption*, the first day wherein it was perfected, must be dedicated to a holy rest; but still a seventh day kept according to Gods *moral Commandment*. The *Jews* kept the last day of the week, beginning the *Sabbath* with the *night*, when <sup>l</sup> God rested: but *Christians* honour the Lord better on the <sup>m</sup> first day of the week, beginning the *Sabbath* with the *day* when the Lord *arose*. They kept the *Sabbath* in remembrance of the Worlds *Creation*; but *Christians* celebrate it in *memorial* of the Worlds *Redemption*: yea the *Lords day* being the first of the *Creation* and *Redemption*, puts us in mind, both of the making of the *old*, and redeeming of the *new* world.

As therefore under the *Old Testament*, God, by the *glory* consisting of <sup>n</sup> *seven Lamps*, *seven Branches*, &c. put them in remembrance of the *Creation*, *Light*, and *Sabbaths rest*: So under the *New Testament*, *Christ* the true *light* of the world, approacheth in the *midst* of the *seven Lamps*, and *seven golden Candlesticks*, to put us in mind to honour our Redeemer in the *light* of the *Gospel* of the *Lords seventh day* of *rest*. And seeing the *Redemption*, both for *might* and *mercy* so far exceedeth the *Creation*, it stood with *great reason* that the *greater work* should carry the *honour* of the *day*. Neither doth the *honourable title* of the *Lords day* diminish the *glorie* of the *Sabbath*; but rather, being added, *augments* the *dignity* thereof; as the *name* of *Israel* added unto *Jacob* made a <sup>o</sup> *Patriarch* the more *renowned*.

The reason taken from the example of Gods *resting* from the work of the *Creation* of the *World*, continued in force till the Son of God *ceased* from the work of the *Redemption*

<sup>l</sup> Gen. 2. 3. Lev. 23. 32. Neh. 13. 19. <sup>m</sup> Mat. 28. 1. Acts 20. 7, 11. <sup>n</sup> Exod. 25. 31. <sup>o</sup> Gen. 32. 28.

of the world, and then the former gave place to the latter.

4. Because it was foretold in the *Old Testament*, that the *Sabbath* should be kept (under the *New Testament*) on the first day of the week.

For, first, in the 110<sup>P</sup> Psalm, which is a prophesie of Christ and his Kingdome, it is plainly foretold, that there should be a solemn day of assembling, wherein all Christs people should willingly come together in the beauty of holiness. In-  
somuch that <sup>q</sup> no rain (of peace) shall be upon those families, that in that feast will not go up to Jerusalem (the Church) to worship the King, the Lord of Hosts. Now on what day this holy Feast and Assembly should be kept, David shewed plainly, in Psal. 118. which was a prophesie of Christ, as appears, Mat. 21. 42. Act. 4. 11. Eph. 2. 20. as also by the consent of all the Jews, as Jerome witnesseth. For, shewing how Christ, by his ignominious death should be as a stone rejected of the Builders, or chief Rulers of Judea, and yet by his glorious Resurrection should become the chief stone of the Corner; he wisheth the whole Church to keep holy that day whereupon Christ should effect this wonderful work, saying, *This is the day which the Lord hath made, let us rejoyce and be glad in it.* And seeing that upon this day, that which Peter saith of Christ appeareth to be true, That God made him both Lord and Christ, Act. 2. 36. And therefore the whole Church under the *New Testament*, must celebrate the day of Christs resurrection. <sup>r</sup> Rabbi Bacc-hay also saw by the fall of Adam on the sixth day, that on the same day Messias should finish the work of mans redemption. And alluding to the speech of Boaz to Ruth, *sleep unto the morning*, that Messias should rest in his grave all their Sabbath day; and he gathereth from that speech, Gen. 1. on the first day, *Let there be light*, that the Messias should rise on the first day of the week, from death to life, and cause the spiritual light of the Gospel to enlighten the

p Psa. 110. 3. q Zac. 14. 17. r Isa. 118. 24. s Zohar upon Gen. fol. 21. H. Broughton require of Consent. p. 50, 51.



World that lay in the shadow of darkness and death. The Hebrew Author of the book called, <sup>t</sup> *Sedar Olam Rabbi*, cap. 7. recordeth many memorable things which were done upon the first day of the week, as so many Types that the chief worship of God should (under the *New Testament*) be celebrated upon this day. As, *that on this day the cloud of Gods Majesty first sate upon his people. Aaron, and his Children first executed their Priesthood. God first solemnly blessed his people. The Princes of his people first offered publicly unto God. The first day wherein fire descended from Heaven. The first day of the World, of the Year, of Months, of the Week, &c.* All shadowing, that it should be the first, and chief holy day of the *New Testament*. <sup>u</sup> *St. Augustine* proveth by divers places and reasons out of the holy Scripture, *that the Fathers, and all the Holy Prophets under the Old Testament did foresee and know, that our Lords day was shadowed by their eighth day of Circumcision.* And that the Sabbath should be changed from the seventh day to the eighth, or first day of the week. And *Junius* out of *Cyprian* saith, that <sup>w</sup> *Circumcision was commanded on the eighth day, as a Sacrament of the eighth day, when Christ should rise from the dead.* The Council *Foro-Julienne* affirms, that *Isaiah* prophesied of the keeping of the Sabbath upon the first day of the week. If this *Mysterie* was so clearly seen by the Fathers under the shadows of the *Old Testament*, sure the God of this world hath deeply blinded their minds, who cannot see the truth thereof under the <sup>x</sup> shining light of the Gospel. Therefore this change of the Sabbath day, under the New, is nothing but a fulfilling of that which was prefigured and fore-prophesied under the *Old Testament*.

5. According to their Lords mind and commandment, and the direction of the *Holy Ghost* (which alway assisted

<sup>t</sup> *Ex H. Wolphii. Chron. de Temp. lb 2. cap 2.* <sup>u</sup> *Aug. Ep. ad Januar. 119. c. 13.* <sup>w</sup> *Sacramentum hoc fuit diei illius octavi, quo Dominus resurrexit ad justificationem nostram, &c. ut scribit ad Fidum. Cyp. l. 3. Ep. 10. Jur. in Gen. 17. 12.* <sup>x</sup> *2 Cor. 4. 4.*

them in their *Ministerial* office) the Apostles in all the Christian Churches (which they planted) ordained that the Christians should keep the Holy Sabbath upon that seventh day, which is the first day of the week; <sup>1</sup> Concerning the gathering for the Saints, as I have ordained in the Churches of Galatia, so do ye also; Every first day of the week. &c. <sup>2</sup> When ye come together in the Church (being the Lords day) to eat the Lords Supper, <sup>3</sup> to remember and shew the Lords death till he come, &c. In which words note;

1. That the *Apostle* ordained this day to be kept holy; therefore a Divine Institution.

2. That the day is named the first day of the week, therefore not the Jewish seventh, or any other.

3. Every first day of the week, which sheweth a perpetuity.

4. That it was ordained in the Churches of Galatia, as well as of Corinth, and he setled one uniform order in all the Churches of the Saints; therefore it was universal.

5. That the exercises of this day were <sup>c</sup> Collections for the poor ( which appears by Acts 2. 42. and Justin Martyr's testimony, Apolog. 2.) which were gathered in the holy Assembly after Prayer, preaching of the Word, and administration of the Sacraments; therefore it was spiritual.

6. That he will have the Collection (though necessary) removed, against his coming, lest it should hinder his preach-

y 1 Cor. 16. 11, 12. <sup>2</sup> The Syriack Translation hath, *Quam cor. gregamini, non sicut iustum est in die Domini nostri, comeditis & bibitis* The Arabian translation also hath thus, *Non comeditis & bibitis prout vere diebus Domini nostri decet.* And Beza witnesseth that in one ancient Greek Copy, there is read, *τὴν κυριακὴν*, the Lords day, added to every first day, &c. a. 1 Cor. 11. 20, 25, 26. b 1 Cor. 14. 33. <sup>c</sup> As the phrase of breaking of bread comprehendeth all other exercises of Religion, Act. 20. 7. so this phrase of *laying by in store*, comprehendeth all other exercises of the Sabbath; and why should the Apostle require the Collection to be made on the first day of the week, but because that on this day the holy Assembly was held in the Apostles time?

ing, but not their holy meeting on the Lords day ; for it was a time ordained for the *publick worship* of the Lord, which argueth a necessity.

And in the same Epistle Saint *Paul* protesteth, that he delivered them none other Ordinance, or Doctrine, but <sup>d</sup> *what he had received of the Lord.* Insomuch that he chargeth them, that <sup>e</sup> *if any man Think himself to be a Prophet, or spiritual, let him acknowledge that the things that I write unto you, are the Commandments of the Lord.* But he wrote unto them, and ordained among them, to keep their *Sabbath* on the first day of the week ; therefore to keep the *Sabbath* that day, is the very *Commandment* of the Lord. And how can he be either a true Prophet, or have any grace of Gods spirit in his heart, who seeing so clearly the Lords day to have been instituted and ordained by the Apostles, will not acknowledge the keeping holy of the *Lords day* to be a *Commandment* of the Lord ? The Jews confesse this change of the Sabbath to have been made by the Apostles, *Peter Alphon* in *Dialog. contra Judæos*, tit. 12. they are therefore more blind and sottish than the Jews, who prophanely deny it.

At *Troas* likewise *S. Paul* together with seven of the chief *Evangelists* of the Church ; <sup>f</sup> *Sopater, Aristarchus, Secundus, Gaius, Timotheus, Tychichus, and Trophimus,* and all the Christians that were there, kept the holy Sabbath on the first day of the week, in praying, preaching, and receiving the *Lords Supper*.

And it is a thing to be noted, that *Luke* saith not, that the Disciples were sent to hear *Paul* preach, but the *Disciples being come together to break bread upon the first day of the week*, that is, to be partakers of the holy Communion, at what time the Lords death was by the preaching of the Word shewed, 1 Cor. 16. 26. *Paul preached unto them, &c.* And that none kept those meetings but *Christians*,

<sup>d</sup> 1 Corinth. 11. 3. and 15. 12.    <sup>e</sup> 1 Cor. 14. 37.    <sup>f</sup> Acts 20. 4, 5, 6, &c.

who only are called Disciples, *Acts* 11. 26. But at *Philippi*, whereas yet there were no Disciples, *Paul* is said to go on *their Sabbath day*, to the place where the Jews and their Profelytes were wont to pray, and there preached unto them, *Act.* 16. 12, 13. So that it is as clear as the *Sun*, that it was the *Christians* usual manner, to pass over the Jewish & seventh day, and to keep the *Sabbath* and their holy meeting on the *first day* of the week. And why doth *S. John* call this the <sup>h</sup> *Lords day*, but because it was a day known to be generally kept holy to the honour of the Lord *Jesus* ( who rose from death to life upon that day ) throughout all the *Churches* which the Apostles planted ? which *St. John* called the *Lords day*, the rather to stir up Christians to a *thankfull* remembrance of their *Redemption*, by *Christ* his *Resurrection* from the dead. And with the day, the  *blessing* of the *Sabbath* is likewise *translated* to the *Lords day*, because that all the sanctification belonging to this <sup>i</sup> *new world* is in *Christ*, and from him conveyed to Christians. And because there cannot come a greater authority than that of *Christ* and his *Apostles* ; nor the like cause as the *new creation* of the world, therefore the *Sabbath* can never be altered from this day to any other whilst this world lasteth. Adde hereunto, how the Scripture noteth, that in the *first* planting and setting of the *Church*, nothing was done but by the special order and direction of the *Apostles*, *1 Cor.* 11. 34. *1 Cor.* 14. 36, 37. *Tit.* 1. 5. *Act.* 15. 6. 24. And the *Apostles* did nothing but what they had warrant for from *Christ*, *1 Cor.* 11. 23.

To sanctifie then the *Sabbath* on the seventh day, is not a ceremonial Law abrogated, but the Moral and perpetual Law of God perfected. So that the same perpetual Commandment which bound the Jews to keep the *Sabbath* on that seventh day, to *celebrate* the *worlds creation*, binds

g *Acts* 21. 4. &c.    h *Apoc.* 1. 10. *Mos Christianus*, &c. It is the manner of Christians to call it the *Lords day*, *Bed.* in *Luc.* 6. 41.  
i *Heb.* 2. 5. *Heb.* 2. 11. and 5. 9.



*Christians* to solemnize the *Sabbath* on this *seventh* day in memorial of the *Worlds Redemption*: for the *fourth Commandment*, being a *Moral Law*, requireth a *seventh day*, to be kept holy for ever. And the *Morality* of this, as of the rest of the *Commandments*, is more religiously to be kept of us under the *Gospel*, than of the *Jews* under the *Law*: by how much we (in *Baptism*) have made a more *special Covenant* with God, to keep his *Commandments*: and God hath covenanted with us, to free us from the *curse*, and to assist us with his *Spirit* to keep his *Laws*. And that this *Commandment* of the *Sabbath* (as well as the other nine) is *Moral* and *perpetual*; may plainly appear by these reasons.

*Ten Reasons demonstrating the Commandment of the Sabbath to be Moral.*

I. **B**Ecause all the reasons of this Commandment, are moral and perpetual: And God hath bound to the obedience of this Commandment, with more forcible reasons than to any of the rest. First, because he did foresee, that irreligious men would either more carelessly neglect, or more boldly break this Commandment, than any other. Secondly, because that in the practice of this Commandment, the keeping of all the other consisteth: which makes God so often complain, that all his worship is neglected, or overthrown, when the *Sabbath* is either <sup>k</sup> neglected or transgressed. It would make a man amazed (saith Mr. Calvin) to consider how oft, and with what zeal and protestation God requireth all (that will be his people) to sanctify the seventh day. Yea, how the God of mercy, mercifully punisheth the breach of this Commandment with cruel death: as though it were the summe of his whole honour and service.

† Jer. 15. 22. Ezek. 20. 19, 20, 21, 24. Ezek. 23. 38. Neh. 9. 4.  
 ‡ Ex Bodin, de Repub. l. 4. c. 2.

And it is certain, that he who makes no conscience to break the *Sabbath*, will not (to serve his turn) make any conscience to break any of the other Commandements; so he may do it without *discredit* of his reputation, or *danger* of Mans Law. Therefore God placed this Commandement in the *middest* of the two tables: because the keeping of it, is the *best* help to the keeping of the *rest*. The *conscionable* keeping of the *Sabbath*, is the *Mother* of all Religion, and good discipline in the Church. Take away the *Sabbath*, and let every man serve God *when* he listeth: and what will shortly become of *Religion*, and that <sup>m</sup> *peace* and *order* which God will have to be kept in his *Church*? the *Sabbath* day is Gods *Market* day, for the weeks provision, wherein *He* will have us to come unto *him*, and <sup>a</sup> *buy* of *him* without *silver* or *money*, the *Bread* of Angels, and *water* of life, the *wine* of the Sacrament, and *Milk* of the Word to feed our souls: <sup>o</sup> *tryed* Gold, to enrich our faith: precious *Eye* *salve* to heal our spiritual blindness: and the *white* *rayment* of Christs righteousness, to cover our filthy nakedness. He is not *farr* from true *Pietie*, who makes Conscience to keep the *Sabbath* day: but he who can *dispen*ce with his Conscience to *break* the *Sabbath* for his own profit or pleasure, his *heart* never yet felt, what either the *fear* of God, or *true* Religion meaneth. For of this Commandment may that speech of St. *James* be verified; <sup>p</sup> *He that faileth in one is guiltie of all*. Seeing therefore, that God hath *fenced* this Commandment with so many *morall* reasons, it is evident that the Commandment it self is *morall*.

2. Because it was commanded of God to *Adam* in his *Innocencie*: whilest (holding his happiness, not by faith in *Christs* merits, but by obedience to Gods Law:) he need no ceremony, shadowing the Redemption of Christ. A *Sabbath* therefore of a seventh day cannot be simply a Ceremony, but an Essential part of Gods worship, enjoined

<sup>m</sup> 1 Cor. 14. 33, 40. <sup>n</sup> Isa. 55. 1, 2. <sup>u</sup> Apo. 3. 18, <sup>p</sup> Jam. 2. 9.

unto

unto Man, when there was but one condition of all men, And if it was necessary for our *first Parents* to have a Sabbath day, to serve God in their *Perfection*; much more need their *Posteritie* to keep the Sabbath in the state of their *corruptions*. And seeing God himself kept this day holy, how can that man be holy, that doth wilfully prophane it?

3. Because it is one of the Commandments which God spake with his own mouth, and twice I wrote with his own fingers in Tables of stone, to signifie their authority and perpetuity. All that God wrote were *Moral* and *Perpetual* Commandments, and those are reckoned <sup>r</sup> ten in number. If this were now but an abrogated Ceremony, then there were but *nine Commandments*. The Ceremonial that were to be abrogated by Christ, were written *all* by *Moses*. But this of the Sabbath, with the other nine, written by God himself, were put into the Ark, <sup>r</sup> where no ceremonial Law was put, to shew that they should be the perpetual *Rules* of the Church, yet such as none could perfectly fulfill and keep, but only Christ.

4. Because Christ professeth <sup>r</sup> that he came not to destroy the *Moral Law*: and that the least of them should not be abrogated in his kingdom of the *New Testament*. Inasmuch that <sup>u</sup> *whosoever breaketh one of the least of these ten Commandments, and teacheth men so, he should be called the least in the Kingdom of Heaven*: that is, he should have no place in his Church. Now the Moral Law commandeth one day of seven to be perpetually kept a holy Sabbath. And Christ himself *expresslie* mentioneth the keeping of a Sabbath among his Christians at the destruction of *Jerusalem*, about 42 years after his Resurrection. By which time, all the *Mosaical* ceremonies (except eating of blood, and things strangled) were by a publick Decree of all the Apostles quite abolished, and abrogated in <sup>w</sup> Christian Churches. And therefore Christ admonished his Disci-

<sup>q</sup> Exo. 34. 1, &c. <sup>r</sup> Deut. 4. 13. <sup>s</sup> 1 Reg. 8. 9. Heb. 9. 3<sup>t</sup>  
<sup>t</sup> Rom. 5. 17. <sup>u</sup> Mar. 5. 19. <sup>w</sup> Acts 15. 10, 21, 24, 28.

bles, \* to pray that their flight be not in Winter, nor on the Sabbath day. Not in the winter: for that (by reason of the foulness of the wayes and weather) their flight should be more painfull and troublesome unto them: not upon the Sabbath, because it would be more grievous to their hearts, to spend that day in toying to save their lives, which the Lord had commanded to be spent in holy exercises, to comfort their souls. Now if the sanctifying of the Sabbath on this day had been but ceremonial, it had been no grief to have fled on this day no more than on any other day of the week. But in that Christ doth render so much this fear and grief of being driven to fly on the Sabbath day: and therefore wisheth His to pray unto God, to prevent such an occasion: he plainly demonstrates, that the observation of the Sabbath is no abrogated ceremony, but a Moral Commandment, confirmed and established by Christ among Christians. If you would know the day whereupon Christ appointed Christians to keep the Sabbath, St. John will tell you, that it was on the Lords day, Apoc. 1. 10. If you will know on what day of the week that was, St. Paul will tell you, that it was on every first day of the week, 1 Cor. 16. 1.

As Christ admonished, so Christians pray, and according to their prayers, God (a little before the wars began) & warned by an Oracle, all the Christians in Jerusalem, to depart thence, and to go to Pella, a little Town beyond Jordan: and so to escape the Wrath of God that should fall upon that City and Nation. If then a Christian should not, without grief of heart, fly for the safety of his life on the Lords day, with what joy or comfort can a true Christian neglect the holy exercises of Gods worship in the Church, to spend the greatest part of the Lords day in prophane and

x Mat. 24. 20. y Euseb. hist. Eccles. li. 3. c. 5. It is probable, that this Oracle was that voice, (Migremus hinc) which, with an Earthquake was heard by night in the Temple, mentioned by Josephus, de bello Judaico, l. 7. c. 12.



carnal sports, or servile labour? And seeing the destruction of <sup>2</sup> *Jerusalem*, was both a *Type*, and an assurance of the destruction of the *World*, who seeth not, but that the holy Sabbath must continue till the very end of the world?

5. Because that all the *Ceremonial* Law was enjoined to the *Jews* only, and not to the *Gentiles*: but this Commandement of the holy Sabbath (as Matrimony) was instituted of *God*, in the state of *Innocencie*, when there was but one state of all men: and therefore adjoynd to the *Gentiles*, as well as to the *Jews*. So that all Magistrates and Household-ers were commanded to <sup>a</sup> *constrain all strangers*, (as well as their own *Subjects* and *Family*) to observe the holy Sabbath, as appears by the fourth Commandement; and practice of <sup>b</sup> *Nehemiah*. All the *Ceremonies* were a <sup>c</sup> partition wall to separate *Jews* and *Gentiles*. But seeing the *Gentiles* are bound to keep this Commandement as well as the *Jews*, it is evident that it is no *Jewish* ceremony. And seeing the same authority is for the Sabbath, that is for Marriage: a man may well say, that Marriage is but a ceremonial Law, as the Sabbath. And remember, that where marriage is termed but once the <sup>d</sup> covenant of *God*, because instituted by *God* in the *beginning*: so the Sabbath is every where called the *Sabbath of the Lord thy God*, because ordained by *God* in the same beginning both of *time*, *state*, and *perpetuity*: therefore not Ceremonial.

The *Corruption* of our nature found in the manifest opposition of wicked men, and in the *secret unwillingness* of good men to sanctifie *sincerely* the Sabbath, sufficiently demonstrateth that the Commandement of the Sabbath is *spirital* and *moral*.

7. Because that as *God* by a perpetual decree, made the Sun, the Moon and other lights in the *Firmament of Hea-*

<sup>2</sup> Mat. 24. 35. <sup>a</sup> Isa. 56. 6. <sup>b</sup> Neh. 13. 11, &c. <sup>c</sup> Eph. 2. 14. <sup>d</sup> Prov. 2. 17. *Matth.* 19. 6, 8. *Nitimur in vetitis.* Hor. Rom. 7. 14. Gen. 1. 18. Job 9. 9. Job. 38. 31. Amos 5. 8.

ven, not only to divide the *day* from the *light*, but also to be for <sup>e</sup> *signs* and for <sup>f</sup> *seasons*, and for <sup>g</sup> *dayes*, and for <sup>h</sup> *years*, so he ordained in the Church on earth, the holy Sabbath to be, not only the appointed season, for his solemn worship, but also the perpetual rule and measure of time. So that as seven dayes make a *Week*, four *Weeks* a *Month*, 12 *Moneths* a *Year*: so seven *Years* make a *Sabbath* of *Years*, seven *Sabbaths* of *Years* a *Iubilee*: or 80 *Iubilees*, or 4000 years, or after *Ezekiel* 4000 cubits, the whole time of the *Old Testament*, till Christ by his *Baptism* and *preaching*, began the state of the *New Testament*. Neither can I here pass over without admiration, how the Sacrament of *circumcision* continued in the Church 39 *Iubilees* from *Abraham*, to whom it was first given, unto the *Baptism* of Christ in *Jordan*: which was just so many *Iubilees* (after <sup>i</sup> *Bucholcerus* account) as the world had continued before from *Adam*, to the birth of *Abram*. *Moses* began his Ministry in the 80 year of his Age; Christ enters upon his Office in the 80 *Iubilee* of the Worlds Age. *Joseph* was thirty years old, when he began to rule over *Egypt*, Gen. 41. 46. and the *Levites* began to serve in the Tabernacle at Thirty years old; so Christ likewise, to answer these figures, began his Ministry in the thirtieth *Iubilee* of *Moses*, and when he began to be thirty years of age, *Luke* 3. 23. in the midst of *Daniel's* last week, and so (continuing his Ministry on earth three years and an half) finished our redemption, and *Daniel's* period, by his innocent death upon the Cross. The most of all the great alterations, and strange accidents which fell out on the Church, came to pass either in a *Sabbatical* year, or in a year of *Iubilee*. For example:

<sup>e</sup> To distinguish betwixt Spring and Harvest, Summer and Winter, and to foreshew Judgments to come. <sup>f</sup> *Moadim* fig. Sacred times appointed for Gods holy worship having special significations and promises. <sup>g</sup> One of the seven dayes of the week from the other. <sup>h</sup> *Solar*. *Sabbataris* and *Iubilee*. *Exod.* 23. 11, 12. <sup>i</sup> *Index Chr. apud Anno Mundi* 1998.

<sup>k</sup> The

<sup>k</sup> The seventy weeks of *Daniel* beginning the first year of *Cyrus*, and the 3439 year of the World contain so many years as the World did *weeks* of years unto that time, and so many *weeks of years*, as the World had lasted *Jubilees*. *Daniel's* seventy Weeks of years, contain four hundred and ninety single years: the world before that time, 490 *weeks*, or Sabbath of years, *Daniel's* period 70 *Weeks*, the worlds 70 *Jubilees*: so that to comfort the Church for their 70 years Captivity, which they had now according to <sup>l</sup> *Jeremy's* prophesie, endured in *Babylon*, *Gabriel* tells *Daniel*, that at the end of 70 Weeks, or Sabbaths of years, that is 70 times seven years, or 490 years, their eternal redemption from Hell, should be effected by the death of *Christ*, as sure as they were now redeemed from the captivity of *Babylon*. This period of *Daniel*, containing 70 Sabbaths, or 10 *Jubilees* of years, began at the first liberty, granted the *Jews* by *Cyrus*, in the first year of his reign over the *Babylonians*, mentioned, *Hezr.* 1. 1. and ends justly at the time that *Christ* dyed upon the Cross. From the death of *Christ*, or the last end of *Daniel's* Weeks, to the seventy and one year of *Christ*, the world is measured by seven seals, or seven Sabbath of years, making one compleat *Jubilee*. From the end of those seven <sup>m</sup> *seals*, the world is measured to her end by <sup>n</sup> 7 Trumpets, each containing 245 years (as some conjecture, about 440 years, hence, the truth will appear) *Enoch*, the seventh from *Adam*, having lived so many years, as there are dayes in the year, 365, was translated of God in a *Sabbatical* year. <sup>o</sup> *Moses* the seventh from *Abraham*, as another *Enoch*, is buried of God, but born in a *Sabbatical* year of the world, 2373 and in the 777 year since

<sup>k</sup> After M. Rob. Pont his computation. Treatise of the last decaying age of the World, *Anno Dom.* 1600. Rob. Pont Treat. of the last age, p. 17. <sup>l</sup> Jer. 25. 11, 12. <sup>m</sup> Apoc. 5. 1. <sup>n</sup> Apoc. 8. 2. and 9. 7. Napier on the Ap. Proposition 6, 8, 9. and his Resolution. <sup>o</sup> Pont of the last age of the world, pag. 12. *Bachol.* 2. *Index Chr.*

the Floud (after<sup>p</sup> *Broughton's* Computation) is saved, as a new *Noah* in a Reed *Ark*, and liveth a *Builder* of the Church so long as *Noah* was building the *Ark*, 120 years. The promise was made to *Abraham* in a Sabbatical year, being the 2023 of the World. The sixth year of *Joshuah*, being 2500 years from the Creation of the World, wherein the land was possessed, and divided among the Children of *Israel*, was a Sabbatical year, and the 950. *Jubilee* from the Creation of the World. At this year *Moses* begins his *Jubilee*, by which (as with a chain of thirty links) he tyeth the parting of *Canaan's* possession to the *Israelites* by *Joshuah*, to the opening of the Kingdom of Heaven to all Believers by *Jesus*. And so carrieth the Church of the Jews, by a joyfull stream of *Jubilees* from the Type, to the substance, from *Canaan* to Heaven, from *Joshua* to *Jesus*: for *Christ* at the end of *Moses* thirty *Jubilees*, and the beginning of the 30 year of his age, at his Baptism openeth heaven and gives the clearest *Vision* of the blessed Trinity that was seen since the world began. And by the silver *Trumpet* of his *Gospel* proclaims, according to the Prophecy of *Esay*, eternal redemption to all that repent and believe in him.

And the year of our Saviour *Christ's* birth, being the 3948. of the World, was at the end of a Sabbatical year, and the 564. *Septenary* of the World. *Moses* maketh the common age of all men, to be ten times seven, *Psal.* 90. and every seventh year commonly produceth some notable change or accident in Mans life: And no wonder, for

*p Broughton's* content, *A. M.* 1430. *Deut.* 34. *Pont* *ibid.* & *Scaliger*, *Bucholz.* *q Pont.* p. 21. *Buch. Chronol.* apud *A. M.* 2500. 7 *Jubilee* some de rive of *Trumpets* or *Rams horns* wherewith the *Jubilee* was sounded: others from *Jubal* a stream, because they carry us to the death of *Christ*, the Author of our eternal rest and joy. *Esay* 61. *Luke* 4. *f Pont.* of the last decaying age of the world, p 12, 13, 21. *t Expertum est in plerisque omnibus 63. annum cum periculo & clade aliqua venire, aut corporis morbiqve gravioris aut vitæ interitus, aut animi ægritudinis.* *Au. Gelli.* l. 1. 15. c. 7. *Augustus* in *Ep. ad Caium nepotem* exultat se *Climactera communem sanorum omnium 63. evasisse* *Boetius.* *de Repub.* l. 4. cap. 2.



as *Hippocrates* affirmeth that a Child in his Mothers Womb, on the seventh day of his Conception, hath all his members finished; and from that day groweth to the perfection of birth: which is alwayes either the ninth, or seventh Month. At seven years old, the Child cast his teeth, and receives new. And every seventh year after, there is some Alteration or Change in Mans life; especially, at *nine times seven*, the *Clymaſterick* year, which by experience is found to have been fatal to many of those Learned <sup>u</sup> Men, who have been the chiefeſt lights of the World. And if they ſcape that year, yet moſt of them have departed this life, in a *ſeptenary* year, *Lamech* dyed in the year of his life, 777. *Methuſalem*, the longeſt liver of the Sons of men, dyed when he began to enter his 900 and 70 year. *Abraham* dyed, when he had lived 25 times ſeven years. *Jacob* when he had lived 21 times 7 years. *David*, after he had lived ten times 7 years. So did *Galen*, ſo did *Petrarch*, who (as *Bodin* noteth) dyed on the ſame day of the year that he was born: ſo did the *Maiden Queen* <sup>w</sup> *ELIZABETH*, of bleſſed and never dying Memory, who came into the world, the *Eve* of the *Nativity* of the bleſſed *Virgin MARY*: and went out of this World, on the *Eve* of the *Anuntiation* of the *Virgin MARY*; *Hippocrates* dyed in the 5 *ſeptenary*; *Hierome*, and *Iſocrates* in their 13. *Pliny*, *Bartolus*, and *Ceſar* in their 8 *ſeptenary*. And <sup>x</sup> *Johannes de Temporibus*, who lived 361 years, dyed in the 53 *ſeptenary* of his life. The like may be obſerved of innumerable others. And indeed the whole Life of man is meaſured by the Sabbath: for how many years ſoever a man liveth here: yet his life is but a <sup>y</sup> *life of ſeven dayes*, multiplied, ſo that in the number of 7.

<sup>u</sup> *Ariſtotle*, *Cicero*, *Bernardo*, *Bocace*, *Erasmus*, *Luther*, *Melancton*, *Stanius*

<sup>w</sup> She was, ſhe is (what can there more be ſaid?)

In Earth the firſt, in Heaven the ſecond Maid.

<sup>x</sup> *Bodin*, *Buchol*. *Climax vita virorum fere ſeptenariis aut novenariis; Feminarum vero ſenariis deſinitur*. *Bodin*, de *Rep*. lib. 4. c. 2.

there is yet a mystical perfection, which our understanding cannot attain unto.

All which *Divine* disposition of admirable things, so oft by *sevens*, call upon us to a continual meditation of the blessed *seventh* day, Sabbath, in knowing and worshipping God in this life; that so from Sabbath, to Sabbath, we may be translated to the eternal glorious Sabbath of rest and bliss, in the life to come.

By the consideration whereof, any man that looketh into the holy History, may easily perceive, that the whole *course* of the world is drawn, and guided by a certain chain of Gods providence, y disposing all things in *number, measure, and weight*. <sup>2</sup> All times are therefore measured by the Sabbath: so that time and the Sabbath can never be separated. And the *Angel* swears, that *this measuring of time* shall continue, till that time shall be no more. And as the Sabbath had its <sup>2</sup> *first institution* in the *first Book* of the Scriptures, so it hath its *confirmation* in the *last*, and as this Book doth authorize this day: so this day graceth the Book; in that the matter thereof was revealed upon so holy a day; the *Lords* revelation upon the *Lords* day. As well therefore they may pull the Sun, Moon, and Stars out of the Heavens, as abolished the Holy Sabbath (times meet-rod) out of the Church, seeing the Sabbath is ordained in the Church (as well as the Sun and Moon in the Firmament) for the distinction of times.

8. Because that the whole Church by an <sup>b</sup> Universal consent ever since the *Apostles* time, have still held the Commandement of the Sabbath, to be the moral and perpetual Law of God, and the keeping of the Sabbath on the first day

y Wils. 11. 17. Wolph. *Proem. Chron.* Apo. 10. 6. <sup>2</sup> *Tempus est verum mundanarum duratio extrinsecus observata.* a H. Wolph. *Chron. c. 1. Tempus cum mundo capit, & nondum desitum est, ibid.* Gen. 2. 3. Apo. 1. 13. <sup>b</sup> *Si quid hominum tota die per orbem frequentat Ecclesia. Nam hoc quin ita faciendum sit disputare insolentissima insana est,* Aug. Epi. 118. ad Jan.

of the week, to be the institution of *Christ* and his *Apostles*.

The Synod, called *c Synodus Colonienſis* ſaith, that the *Lords day* hath been famous in the Church ever ſince the *Apoſtles* time. *d Ignatius* Biſhop of *Antioch* living in *St. Johns* time, ſaith. Let every one that loveth *Chriſt* keep holy the *Lords day*, renowned by his *Reſurrection*, which is the *Queen of daies*, in which death is overcome, and life is ſprung up in *Chriſt*. *e Iuſtin Martyr*, who lived not long after him, ſheweth how the *Chriſtians* kept their Sabbath on the *Lords day*, as we do. *f Origen* who lived about 180. years after *Chriſt*, ſhews the reaſon why the Sabbath is tranſlated to the *Lords day*. *Auguſtine* ſaith, *g That the Lords day was declared unto the Church by the Reſurrection of the Lord upon that day. Et ex illo cœpit habere feſtivitatem ſuam*, and by *Chriſt* it was firſt ordained to be kept holy. And in another place, that the *Apoſtles* appointed the *Lords day* to be kept with all religious ſolemnity, becauſe that upon that day our Redeemer roſe from the dead, which alſo is therefore called the *Lords day*.

As therefore *David* ſaid of the *Citie of God*, ſo may I ſay of the *Lords day*, *h Glorious things are ſpoken of the day of the Lord*: for it was the birth day of the world, the firſt day wherein all creatures began to have being. In it *Light* was drawn out of *darkneſs*. In it the Law was given on *Mount Sinai*. In it the Lord roſe from death to life. In it the *Saints* came out of their graves, aſſuring that on it *Chriſtians* ſhould riſe to newneſſe of life. In it the *Holie Ghoſt* deſcended upon the *Apoſtles*. And it is very probable that on the ſeventh day, when the *i ſeven Trumpets* have blown,

*c Synod. Col. part. 9. c. 9. d Ignat. ad Magnes. e Apoſtog. 2. f Origen. homil. 7. ſuper Exod. 1. g Epiſt. ad Januar. 119. c. 13. h ad Caſſul. Epiſt. 86. Auguſt de temp. ſer. 251. b Pl. 87. 3. Aug. de temp. ſer. 251. & 154. con. Conſt. Can. 8. Wolphius Chr. lib. 1. c. 10. Muſſ. Bipont. poſt Dom. Paſ. Mar. 27. 25. Codoman. Annal. A. M. d. 2515. i Joſh. 6. 13. Apoc. 10. 7.*

the curſed *Jericho* of this world ſhall fall, and our true *Ieſus* ſhall give us the promiſed poſſeſſion of the heavenlie *Canaan*.

He that would ſee the uniform conſent of Antiquity, and practice of the Primitive Church in this point, let him read *Eusebius* Eccleſiaſtical hiſtory, *Lib. 4. c. 23.* <sup>k</sup> *Tertullian* lib. de *Idolatria*, cap. 14. *Chryſ.* *Serm. 5. de Reſurrectione.* *Conſtitut.* <sup>l</sup> *Apol. cap. 37.* *Cyriſt.* in *Iohan. l. 12. c. 58.* Of this Judgement are all the ſound new writers: ſee *Fox* on the *Apoc. 1. 10.* *Bucer* in *Mat. 12. 11.* *Gualt.* in *Malach. 3. hom. 23.* *Fulke* on the *Rhemish Teſt. Apo. 110.* *Chem.* *Exam. Con. Trid. par. 4. de diebus feſtis, Wolph.* *Chren lib. 2. cap. 1.* <sup>m</sup> *Armin. Theſ. in 4. pracept.* and innumerable others. Learned *Junius* ſhall ſpeak for all. *Quamobrem cum dies Dominicus, &c.* Wherefore ſeeing the Lords day is both by the fact of *Chriſt* (viz. his reſurrection, and often appearing to his Diſciples upon that day) by the example and inſtitution of the Apoſtles, and by the continual practice of the Ancient Church, and by the teſtimony of the Scripture, obſerved and ſubſtituted into the place of the Jewiſh Sabbath; *Inapte faciunt*, they do fooliſhly, Who ſay that the obſervation of the Lords day is a Tradition, and not from the Scripture, that by this means they might eſtabliſh the Traditions of men. And again, the cauſe of this change is the reſurrection of *Chriſt*, and the benefit of the reſtoring of the Church by *Chriſt*, the remembrance of which benefit did ſucceed into the place of the memory of the creation. *Non humana traditione, ſed Chriſti ipſius obſervatione & inſtituto*, Not by the tradition of man, but by the obſervation and appointment of *Chriſt*, who both on the day of his reſurrection, and on every eighth day after, unto his aſcenſion into heaven, did appear unto his Diſciples, and came unto their aſſemblies.

<sup>k</sup> *Aug. ad Cauſulan. Ep. 86. & ad Janua. 119. c. 19* <sup>l</sup> *Aug. Ser. de temp. 251. & 254. & Conc. 6. Conſtant. can. 8.* <sup>m</sup> *Non dubitamus qu' n' varie apud Chriſtianos Sabbathum violetur, non abſtinendo ab iis que al. is diebus licita ſunt.* *Armin. Junius, Pract. in Gen. 2. 3.*



9. Because that the Lord himself expoundeth the end of the Sabbath, to be a <sup>n</sup> *sign and document for ever, betwixt him and his people, that he is Jehovah,* <sup>o</sup> *by whom they are sanctified;* and therefore must only of them be <sup>p</sup> *worshipped:* and upon the *pain of death*, charge his people for ever to keep this <sup>q</sup> memorial unviolated. But this end is moral and perpetual. Therefore the Sabbath is moral and perpetual. <sup>r</sup> *What God hath perpetually sanctified, let no man ever presume to make common or prophane.* Upon this ground it is, that the Commandement termes this day, the *Sabbath of the Lord thy God*, and God himself calls it, <sup>t</sup> *his holy day*. And upon the same ground likewise, the *Old Testament* consecrated all their Sabbaths and holy dayes, to the worship and honour of God alone. To dedicate therefore a Sabbath to the honour of any creature, is gross Idolatry. For the first Table makes it a part of Gods worship, to have a Sabbath to his honour: so doth *Levit.* 23. 3. 37, 38, &c. and *Ezek.* 20. 20. *Neh.* 9. 14. the Sabbath is put for the whole worship of God. And our Saviour teacheth, that we must worship the Lord God only, *Matth.* 4. and therefore keep a Sabbath to the only honour of God. The holy Ghost notes it as one of *Jeroboam's* greatest finnes: that he ordained a Feast from the device of his own heart, *1 Kings* 12. 23. and God threatneth to visit Israel for keeping the dayes of Balaam: That is, of Lords, as Papists do of Saints, *Hos.* 2. 13. but saith, that such forget him. And so indeed none are less careful in keeping the Lords Sabbath, than they who are most <sup>u</sup> *superstitious* observers of mens holy-daies. The Church of Rome therefore commits gross Idolatry.

First, in taking upon her to ordain Sabbaths, which belong only unto the Lord of the Sabbath to do.

<sup>n</sup> *Exod.* 31. 13, 14. &c.    <sup>o</sup> *Ezek.* 20. 12, 20.    <sup>p</sup> *Ezek.* 46. 1, 2, 3, &c.    <sup>q</sup> *11x.* 35. 2.    *Armin. disput. Theolog. in præcep.* 4. *Thef.* 24.    <sup>r</sup> *Act.* 10. 13.    <sup>s</sup> *Isa.* 58. 13.    <sup>t</sup> Read *H. Wolphius Ch. on. de Temp. l. 2. c. 4. p. 118. & c. 7. p. 140, &c.*

Secondly, in dedicating those holy-dayes to the honour of Creatures, which in effect is to make them sanctifying Gods.

Thirdly, in tying to those dayes, Gods worship, Prayers, Fasting, and Merit.

Fourthly, in exacting on these dayes of mans invention, a greater measure of solemnity and sanctification than upon the Lords day, which is Gods Commandement, which in effect is to prefer Anti-Christ before Christ. Our Church hath justly abolished all superstitious and idolatrous feasts; and only retains a few holy dayes, to the honour of God alone, and easing of servants, Deut. 5. 14. though long custom forceth to use the old names for civil distinction; as Luke used the prophane names of Castor and Pellux, Act. 21. 11. and Christians, of Fortunatus, 1 Cor. 16. 17. Mercurius, Rom. 16. 14. and Jews of Mordochens day, 2 Mac. 15. 37.

10. Lastly, the examples of Gods Judgements on Sabbath-breakers, may sufficiently seal unto them whose hearts are not seared, how wrathfully Almighty God is displeased with them who are wilful prophaners of the Lords day.

The Lord (who is otherwise the God of mercy) commanded <sup>u</sup> Moses to stone to death the man who (of a presumptuous mind) would openly go to gather sticks on the Sabbath day. The fact was small; true, but his sin was the greater, that (for so small an occasion) would presume to break so great a Commandment.

<sup>w</sup> Nicanor offering to fight against the Jews on the Sabbath day, was slain himself, and 35000 of his men.

A \* Husbandman grinding Corn upon the Lords day, had his Meal burned to ashes.

Another carrying Corn on <sup>y</sup> this day, had his Barn, and all his Corn therein burnt with fire from heaven the next night after.

<sup>u</sup> Num. 5. 32.    <sup>w</sup> 2 Maccab. 27. 28.    <sup>x</sup> Cant. Mag. del. 10. c. 6.  
<sup>y</sup> Diss. de tempore, Sermon. 114.

Also a certain Nobleman (<sup>z</sup> prophaning the Sabbath usual, in hunting) had a child by his wife with a head like a dog, and with ears and chaps, crying like a hound.

A covetous <sup>a</sup> *Flax-Wife* at *Kinſlat* in *France*, Anno 1559. using with her maids to work at her Trade on the *Lords day*, it seemed unto them that fire issued out of the *Flax*, but did no harm: the next Sabbath it took fire indeed, but was quickly quenched: but not taking warning by this, the third Sunday after it took fire again, burnt the house, and so scorched the wretched woman with two of her children, that they dyed the next day; but (through Gods mercy) a child in the cradle was taken out of the fire alive and unhurt.

On the 13. of *January*, Anno Dom. 1582. being the *Lords day*, the Scaffolds fell in <sup>b</sup> *Paris Garden*, under the people at a *Bear-baiting*, so that eight were suddenly slain, innumerable hurt and maimed. A warning to such, who take more pleasure on the *Lords day*, to be in a *Theater* beholding carnal sports, than to be in the *Church* serving God with the spiritual works of *Piety*.

Many fearful examples of Gods judgements by fire have in our dayes been shewed upon divers *Towns*, where the prophanation of the *Lords day* hath been openly countenanced.

*Stratford upon Avon* was twice on the same day twelve-moneth (being the *Lords day*) almost consumed with fire, chiefly for prophaning the *Lords Sabbaths*, and for contemning his Word in the mouth of his faithful *Ministers*.

*Teverton* in *Devonshire* (whose remembrance makes my heart bleed) was oftentimes admonished by her godly Preacher, that God would bring some heavy judgement on

<sup>z</sup> *Tho caniprat. lib. 2. de apib Temp. admiran. vindict. diu. Thea. hist.*

<sup>a</sup> *Johes Finc lib. 2. de miraculis.* <sup>b</sup> *Stowe Abridgements An. 1582. Discite jam moniti Dominum non temnere Christum.*

the Town for their horrible<sup>c</sup> prophanation of the *Lords day*, occasioned chiefly by their Market on the day following. Not long after his death, on the third of *April, Anno Dom. 1598.* God (in less than half an hour) consumed with a sudden and fearful fire, the whole Town, except onely the *Church*, the *Court-house*, and the *Almes-houses*, or a few poor peoples dwellings; where a man might have seen 400 dwelling houses all at once on fire, and above fifty persons consumed with the flame. And now again since the former Edition of this Book, on the fifth of *August* last, 1612. (14 years since the former fire) the whole Town was again fired and consumed, except some thirty *houses of poor people*, with the *School-house*, and *Almes-houses*. They are blind who see not in this the finger of God: God grant them grace when it is next built, to change their Market-day, and to remove all occasions of prophaning the *Lords day*. Let other Towns remember the *Tower of Silo*, Luk. 13. 2. And take warning by their neighbours chastisements, fear Gods threatnings *Jer. 17. 27.* and believe Gods Prophets, if they will prosper, *1 Chron. 20. 20.*

Many other examples of Gods Judgements might be alledged; but if these are not sufficient to terrifie thy heart from the wilful prophanation of the *Lords day*, proceed in thy prophanation, it may be the *Lord* will make thee the next *example*, to teach others to keep his *Sabbaths* better.

He punisheth some in this life, to signifie how he will plague all wilful transgressors of his Sabbath at the last day.

Thus we have proved, that the Commandement of the Sabbath is *Moral*, and that the change of it from the seventh to the first day of the Week was instituted by the authority of *Christ*, and of his *Apostles*. But as in promulgation of the Law, divers Ceremonies peculiar to the Jews were annexed, the rather to binde the people to the more

<sup>c</sup> Whilst the Preachers cryed in the *Church*, prophaness, prophane-ness, *Gaius* would not suffer them to hear; therefore when they cryed fire, in the street, God wou'd not suffer any to help.



careful performance thereof; as to the first Commandment, *their deliverance from Egypt*, shadowing *their redemption from Hell*; to the fifth Commandment, *length of dayes in Canaan*, typing *eternal life in heaven*; to the sixth Commandment, *abstinence from blood, and things strangled*, figuring the care to abstain from all kind of murder; and to the whole Law, the Ceremony of <sup>d</sup> *Parchment lace*, putting them in minde to keep within the limits of the Law: So likewise to the fourth Commandment, were added *some ceremonies* which peculiarly belonged to the *Jews*, and to no other people; as first, the double <sup>e</sup> *Sacrifices* appointed for them on the Sabbath day, shadowing how God will be served on the Sabbath with greater obedience than on the week dayes. Secondly, the <sup>f</sup> *rigid and strict ceasing from making of fire, & dressing of meat*, and all bodily labour, both <sup>h</sup> remembring them of their full deliverance by *Moses* conduct from the fiery Furnaces, and slavery of *Egypt* upon <sup>i</sup> that day; as also shadowing unto them the *eternal redemption of their souls from Hell*, by the death of *Christ*. Thirdly, the keeping of the Sabbath upon the *precise seventh day in order of the creation*, shadowing to the *Jews*, that *Christ* by his death and resting on their Sabbath in the grave, should bring them rest and ease from the burthen and yoke of the legal ceremonies, *which neither they nor their fathers were able to bear*, Acts 15. 10. Col. 2. 16, 17.

And however in *Paradise* before mans fall, the keeping of the Sabbath on the seventh day of the Creation, was not a Ceremony, but an *Argument of perfection*; yet after the Fall, it became Ceremonial, and subject to change in respect of the *restauration* by *Christ*. As *mans life* before the Fall being *immortal*, became afterwards *mortal*; and

<sup>d</sup> Num. 15. 18.    <sup>e</sup> Num. 28. 9, 10.    <sup>f</sup> Exo. 35. 2, 3.    <sup>g</sup> Exo. 16. 23.    <sup>h</sup> Deut. 5. 5.    <sup>i</sup> It was the sabbath day on which *Moses* and the children of *Israel* sang to God, when *Pharaoh* and his host were drowned in the Sea, Exod. 15. See *Trem.* and *Jus.* Notes on Deut. 5. 15. and on Exod. 12. 15.

*nakedness* being an ornament before, became afterwards a shame; and *Marriage* became a type of the *Mystical union* betwixt Christ and his *Church*, Ephes. 6. And to fulfill the Ceremonies (added for the Jews sake unto the Sabbath) *Christ* at his death rested in the grave all the *Jews* Sabbath day; and by that rest fulfilled all those *ceremonial accessaries*. Now as the ceasing of the ceremonies annexed to the 1, 5, and 6. Commandments, and to Marriage, did not abolish those Commandments and Marriage; nor cause them to cease from being the perpetual Rules of Gods worship, and mans righteousness; no more did the abrogating of the Ceremonies annexed to the Sabbath abolish the morality of the Commandment of the Sabbath; so that though the *Ceremonies* be abolished by the access of the *Substance*; and the *Shadow* overshadowed by the *Body* (which is *Christ*) yet the holy rest (which was commanded and kept, before either the Jews were a people, or those Ceremonies annexed to the Sabbath) still continueth as Gods perpetual Law, whereby *all the posterity of Adam* are bound to rest from their ordinary business, that they may wholly spend every seventh day in the solemn worship, and onely service of God their Creator and Redeemer; but in the substance of the fourth Commandment, there is not found one word of any Ceremony.

*Object. 1.* The chief Objections against the morality of the Sabbath are three.

1. That of *Paul* to the *Galatians*, <sup>k</sup> *Ye observe daies, and months, and times, and years, &c.* But there the Apostle condemns not the *moral* Sabbath (which we call the *Lords day*, and which he himself ordained according to *Christs* commandment, in the same <sup>l</sup> *Churches* of *Galatia* and *Corinth*, and kept himself in other Churches) but he speaks of the Jewish daies and times, and years, and the keeping of the Sabbath on the seventh day from the Creation, which he termeth *shadows of things to come*, abo-

<sup>k</sup> Gal. 4. 10. <sup>l</sup> 1 Cor. 16. 1. & 14. 37. Acts 20. 7.

lished now by <sup>m</sup> Christ the body, and in the Law are called <sup>a</sup> *Sabbaths*, but distinguished from the *Moral Sabbaths*.

*Object. 2.* That of *Paul* to the *Colossians*, <sup>o</sup> *Let no man therefore condemn you in meat and drink, or in respect of an holy day, or of the new moon, or of the Sabbath daies.* But here the Apostle meaneth the Jewish ceremonial *Sabbaths*, not the *Christians Lords day*, as before.

*Object. 3.* That of the same Apostle to the *Romans*; <sup>p</sup> *This man esteemeth one day above another day; and another counteth every day alike, &c.* But *S. Paul* makes no such account. For the question there is not between *Jews* and *Gentiles*, but between the <sup>q</sup> *stronger* and *weaker Christians*. The *stronger* esteemed one day above another, as appears, in that there was a day both commanded and received in the Church, every where known and honored by the name of the *Lords day*. And therefore *Paul* saith here, *that he that observed this day, observed it unto the Lord.* The observation whereof, because of the change of the *Jewish* seventh day, some weak *Christians* (as many now-a-dayes) thought not so necessary, so that if men (because the *Jewish day* is abrogated) will not honour and keep holy the *Lords day*, but count it like other dayes; it is an argument, saith the Apostle, of their weakness, whose infirmity must be born, till they have time to be further instructed and perswaded. Other *objections* are *frivolous* and not worth the answering.

*The true manner of keeping holy the Lords Day.*

**N**OW the sanctifying of the *Sabbath* consists in two things. First, In resting from all servile and common business pertaining to our natural life. Secondly, in consecrating that rest wholly to the service of God, and the use of those holy means which belong to our spiritual life.

<sup>m</sup> Col. 2. 11. <sup>n</sup> Lev. 23 37, 38. <sup>o</sup> Col. 2. 6. <sup>p</sup> Rom. 12. 5. <sup>q</sup> Rom. 15 1.

For the first.

1, *The servile and common works, from which we are to cease, are generally all civil works from the least to the greatest.* More particularly;

First, from all the works of our calling, though it were *reaping in the time of harvest.*

Secondly, from *carrying<sup>r</sup> burthens*, as Carriers do; or riding abroad for profit, or for pleasure: *GOD* hath commanded that the beasts should rest on the *Sabbath day*, because all occasion of *travelling* or *labouring* with them should be *cut off* from *man*. God gives them that day a<sup>r</sup> rest, and he that *without necessity* deprives them of their rest on the Lords day, the <sup>u</sup> groans of the poor tyred beasts shall in the day of the Lord rise up in judgment against him. Likewise such as *spend* the greatest part of this day in *trimming*, *painting*, and *pampering* of themselves like *Iseabels*, doing the devils work upon Gods day.

Thirdly, from keeping of <sup>w</sup> *Fairs* or *Markets*, which for the most part God punisheth with pestilence, fire, and strange floods.

Fourthly, from studying any Books or Science, but the holy Scriptures, and Divinity. For our study must be to be <sup>x</sup> *ravished in spirit upon the Lords day*. In a word, thou must on that day cease in thy calling to do thy work, that the Lord by his calling may do his work in thee. For whatsoever is gotten by *common working* on this day, shall never be *blessed* of the Lord, but it will prove like *Achans* gold, which being got contrary to the Lords Commandment, brought the fire of Gods curse upon all the rest which he had lawfully gotten. And if Christ scourged them out as *thieves*, who bought and sold in his *Temple*, (which was but a *ceremony* shortly to be abrogated) is it to be

<sup>r</sup> Exo. 31. 29, 30. Exod. 31. 12, 13. <sup>f</sup> Exod. 31. 15, &c. Exod. 34. 21. Neh. 13. 15. Jer. 17. 21, 22, 27. <sup>t</sup> Deu. 5. 14. <sup>x</sup> Rom. 8. 22. Deut. 25. 4. 1 Cor. 9. 9. <sup>w</sup> Neh. 13. 15, 16, 19. <sup>x</sup> Apoc. 1. 19.

thought



thought that he will never suffer those to escape unpunished who (contrary to his Commandment) buy and sell on the *Sabbath day*, which is his perpetual Law? *Christ* calleth such sacrilegious Thieves; and as well may they steal the *Communion Cup* from the *Lords table*, as steal from God the chiefest part of the *Lords day*, to consume it in their own *lusts*: Such shall one day find the *Judgements* of God heavier than the opinions of men.

Fifthly, from all *recreations* and *sports*, which at other times are lawful, for if lawful works be forbidden on this day, much more lawful sports, which do more <sup>y</sup> steal away our affections from the contemplation of heavenly things, than any bodily work or labour. Neither can there be unto a man (that <sup>z</sup> delighteth in the Lord) any greater delight or recreation, than the *sanctifying* of the *Lords day*. For can there be any greater joy for a person condemned, than to come to his Prince his house to have his pardon sealed? for one that is deadly sick, to come to a Physician that can cure him? or for a Prodigal child that fed on the husks of swine, to be admitted to eat the bread of life, at his fathers table? or for him who fears for sin the tidings of death, to come to hear from God the assurance of eternal life? If thou wilt allow thy self or thy servant recreation, allow it in the six dayes which are thine, not on the *Lords day*, which is neither thine nor theirs. No bodily recreation therefore is to be used on this day; but so farr as it may help the soul to do more cheerfully the service of God.

Sixthly, from <sup>a</sup> gross feeding, liberal drinking of Wine, or strong drink, which may make us either <sup>b</sup> drowsie or unapt to serve God with our hearts and minds.

Seventhly, from all talking about worldly things, which hindreth the sanctifying of the *Sabbath*, more than working; seeing one may work alone, but cannot talk but with others.

y Isa. 58. 13, 14. z Pl. 37. 4. a Eph. 5. 18, 19. b Rom 12. 11. Deut. 28. 47. Isa. 58. 13.

He that keeps the Sabbath, only by resting from his ordinary work, keeps it but as a *Beast*. But rest on this day, is so far commanded to Christians, as it is an help to *sanctification*, and labour so far forbidden as it is an *impediment* to the outward and inward worship of God.

If then those recreations which are lawful at other times, are on the Sabbath not allowed, much more those that are altogether at all times unlawful.\* Who without *mourning* can endure to see Christians keep the Lords day, as if they celebrated a feast rather to *Bacchus*, than to the honour of the Lord *Jesus* the Saviour and Redeemer of the world? for having served God but an hour in outward shew, they spend the rest of the Lords day, in sitting down to eat and drink, and rising up to play: First, <sup>c</sup> *balasting* their bellies with eating and drinking; and then feeding their lusts with <sup>d</sup> *playing* and *dancing*. Against which prophanation, all holy Divines, both old and new, have in their times most bitterly inveighed, insomuch that St. *Augustine* affirmeth, <sup>e</sup> *that it was better to plough than to dance upon the Sabbath day*.

Now in the name of Almighty God (who rested, having created Heaven and Earth) and of his eternal Son *Jesus* the Redeemer of his Church, who shall shortly come on the dreadful <sup>f</sup> day of doom, to judge all men according to the obedience which they have shewed to his Commandements. I require thee, who readest these words, as thou wilt answer before the face of *Christ*, and his holy *Angels* at that day, that thou better weigh and consider, whether *Dancing*, *Stage-playing*, *Masking*, *Carding*, *Dicing*, *Tabling*, *Chest-playing*, *Bowling*, *Shooting*, *Bear-baiting*, *Carousing*, *Tipling*, and such other fooleries of *Robin-hood*, *Morice-dancers*, *Wakes* and *Maygames* be exercises that God will bless and allow on the Sabbath day. And seeing

<sup>c</sup> 1 Cor. 10. 7. <sup>d</sup> Ex. 31. 6. 12, 19. <sup>e</sup> *Melius enim arare quam saltare in Sabbato*, Aug. in tit. Psal. 91. <sup>f</sup> Acts 17. 31. Rom. 2. 12, &c. <sup>a</sup> Thes. 2. 8, &c.

that no action ought to be done that day, but such as whereby we either *bleſs* God, or look to receive a *bleſſing* from God, how dareſt thou do thoſe things on that *bleſſed* day on which thou dareſt not to pray to God to beſtow a *bleſſing* on it to thy uſe? hear this, and tremble at this, O *prophane youth of a prophane age!*

O heart all frozen, and voyd of the feeling of the grace of God! that having every day in ſix, every *hour* in every day, every *minute* in every *hour*, ſo taſted the ſweet mercy of thy God in *Chriſt*, without which thou haſt perished every moment! Yet canſt not find in thy corrupt and irreligious heart to ſpend in thy Maſters ſervice that *one day* of the week which he hath reſerved for his own praiſe and worſhip. Let men in defence of their prophaneneſs, *object* what they will, and answer what the Devil puts into their mouths, yet I would wiſh them to remember, that ſeeing it is an antient Tradition in the Church, that the *ſ* *Lords ſecond coming* ſhall be upon the *Lords day*, how little joy they ſhould have to be overtaken in thoſe carnal ſports to pleaſe themſelves; when their *Maſter* ſhould find them in *ſpiritual exerciſe*, ſerving him. The prophaneſt wretch would then wiſh rather to be taken kneeling at prayers in the Church, than ſkipping like a Goat in a dance. If this cannot move, yet I would wiſh our impure Gallants to remember, that whiſt they thus dance on the *Lords day* (contrary to the *Lords Commandments*) they do but dance about the *pits brink*, and they know not which of them ſhall firſt fall therein. Whereinto being once fallen without repentance, no *greatneſs* can exempt them from the vengeance of that *great God*, whoſe Commandment (contrary to their knowledge and conſcience) they doe thus *preſumptuouſly* tranſgreſs. If then Gods Commandment cannot *deter* thee, nor Gods Word *advise* thee, I ſay no more but what St. *John* ſaid before me, *h* *He which is filthy, let him be filthy ſtill.*

g *Lactan.* l. 7. cap. 1. h *Ap. 10. 11* This was the laſt and moſt terrible curſe that St. *John* wiſhed *ſpiritual Babylon*.

For the second.

2. The consecration of this Sabbath's rest consists in performance of 3. sorts of duties. First, before, Secondly at, Thirdly, after the publike exercises of the Church.

The duties to be performed before the publike exercises are :

1. To give over working betimes, on the Eve, that thy body may be the more refreshed, and thy mind the better fitted to sanctifie the Sabbath on the next day. For want of this preparation, thy self, and thy servants being tyred with labour and watching the night before, are so heavy, that when you should be serving God, and <sup>i</sup>hearing what his Spirit saith to the Church for your souls instruction; you cannot hold up your heads for sleeping; to the dishonor of God, the offence of the Church, and the shame of your selves : therefore the Lord commands us not only to keep holy, but also to remember aforehand the Sabbath day to keep it holy, by preparing our hearts, and removing all business that might hinder us to <sup>k</sup>consecrate it, as a glorious day unto the Lord. Therefore whereas the Lord in the other Commandements doth but either bid or forbid, he doth both in this Commandement, and that with a special memorandum, as if a Master should charge his servants to look well unto ten things of great trust; but to have a more special care to remember one of those ten, for divers weighty reasons, should not a faithful servant that loves his Master shew a more special care unto that thing above all other businesses?

Thus Moses taught the people overnight to remember the <sup>1</sup>Sabbath, and it was a holy custom among our forefathers, when at the ringing to Prayer on the Eve before, the Husbandman would give over his labour in the field; and the Tradesman his work in the shop, and go to Evening Prayer in the Church, to prepare their souls, that

Apo. 2. & 3. & Isa. 56. 2. &c. 13, &c. & Exod. 16. 23, &c.



their minds might more cheerfully attend *Gods worship* on the *Sabbath day*.

2. To possess that night <sup>m</sup> *thy vessel in holiness and honour*; that thou mayst present thy soul *more purely* in the sight of God the next morning.

3. To rise up early in the *morning* on the *Sabbath day*. Be careful therefore to rise sooner on this day than on other dayes, by how much the service of God is to be preferred before all earthly business. For there is no *Master* to serve so good as *God*; and in the end, no *work* shall be better rewarded than his *service*.

4. When thou art up, consider with thy self what an impure sinner thou art, and into what an holy place thou goest to appear, before the most holy God, who seeth thy heart, and hateth all impurity and hypocrisie. Examine thy self therefore before thou goest to Church, what *grievous* sins thou hast committed the week past; *confess* them unto God, and earnestly pray for the pardon and forgiveness of them, and so *reconcile* thy self with God in Christ. *Renew thy vows* to walk more conscionably, and pray for an increase of those graces which thou hast, and a supply of those which thou wantest. But especially pray that thou mayst have *Grace* to hear the *word of God* read and preached with *profit*; and that thou mayest receive the holy *Sacrament* with comfort (if it be *Communion-day*) that God by his *holy Spirit* would assist the Preacher to speak something that may <sup>r</sup> *kill thy sin*, and *comfort thy soul*, which thou mayest do in this or the like sort.

*A Morning Prayer for the Sabbath day.*

° *O Lord most high, O God eternal, all whose works are glorious, and whose thoughts are very deep: there*

<sup>m</sup> Exo. 9. 15. 1 Cor. 7. 5. Gen. 35. 2. 1 Thes. 4. 4. 1 Sam. 21. 5. Ex. 19. 16. Psal. 9. 22. Eccl. 4. 17. <sup>n</sup> Col. 4. 3. <sup>b</sup> Psal. 91. 2, 3, 3.

can be no better thing than to praise thy Name, and to declare thy loving kindness in the morning, on thy holy and blessed Sabbath day. For it is thy will and Commandement, that wee should sanctifie this day in thy service and praise; and in the thankful remembrance, as of the creation of the World by the power of thy Word; so of the redemption of Mankind by the death of thy Son. *P Thine (O Lord) I confess, is greatness, and power, and glory, and victory, and praise, for all that is in heaven and earth is thine: Thine is the Kingdom, O Lord, and thou excellest as head over all. Both riches, and honour come of thee, and thou reignest over all, and in thy hand is power, and strength; and in thine hand it is to make great, and to give grace unto all.* Now therefore, O my God, I praise thy glorious Name, that whereas I a wretched sinner, having so many wayes provoked thy Majesty to anger and displeasure, thou notwithstanding of thy favour and goodness (passing by my prophaneity and infirmities) hast vouchsafed to add this Sabbath again unto the number of my dayes. And vouchsafe, O Heavenly Father, for the merits of *Iesus Christ thy Son* (whose glorious Resurrection thy whole Church celebrates this day) to pardon and forgive me all my sins and misdeeds. Especially, O Lord, *cleanse my soul from those filthy sins, with the blood of thy most pure, and undefiled Lamb which taketh away the sins of the world; and let thy Holy Spirit more and more subdue my corruptions, that I may be renewed after thine own Image, to serve thee in newness of life, and holiness of conversation.* And as of thy mercy, thou hast brought me to the beginning of this blessed day; so I beseech thee, make it a day of *Reconciliation*, betwixt my sinful soul, and thy divine Majesty. Give me grace to make it a day of *Repentance* unto thee, that thy goodness may seal it to be a day of *pardon* unto me: and that I may remember that the keeping holy of this day, is a Commandement which

*P* 1 Chron. 29. 11, &c. *q* Here thou mayest confess whatsoever of the last week clogs thy conscience. Joh. 1. 29.

thine own finger hath written ; That on this day, I might meditate on thy glorious works of our *Creation*, and *Redemption*, and learn how to *know* and to *keep* all the rest of thy holy Laws and Commandements. And when anon, I shall with the rest of the holy Assemblie, appear before thy presence in thy house, to offer unto thee our *Morning Sacrifice of Praise, and Praiers, and to hear what thy Spirit, by the preaching of thy Word shall speak unto thy Servant* ; O let not my sinnes stand as a *Cloud*, to stop my Prayers from ascending unto thee, or to keep back thy Grace from descending by thy Word into my heart. I know, O Lord, and tremble to think, that three parts of the good seed falls upon bad ground. O let not my heart be like the *high way*, which through hardness, and want of true understanding, receives not the <sup>r</sup> *Seed*, till the evil one cometh and catcheth it away ; nor like to the *stony ground*, which heareth with joy for a time, but falleth away as soon as persecution ariseth for thy *Gospels* sake ; nor like the *thorny ground*, which by the cares of this world, and the deceitfulness of riches, choaketh the Word which it heareth, and makes altogether unfruitful : but that like unto the good ground, I may hear thy Word, with an honest and good heart, understand it, and keep it and bring forth fruit with patience in that measure that thy Wisdom shall think meet for thy glory and mine everlasting comfort. Open likewise, I beseech thee, O Lord, the <sup>r</sup> *door of utterance* unto thy faithful servant, whom thou hast sent unto us <sup>r</sup> *to open our eyes that we may turn from darkness to light, and from the power of Satan unto God : that we may receive forgiveness of sins, and inheritance among them which are sanctified by faith in Christ* : And give me grace to submit my self unto his Ministry, as well when he terrifieth me with judgements, as when he comforteth me with thy mercies. And that I may have him in <sup>u</sup> *singular love for his works sake* ; be-

<sup>r</sup> Mat. 13. 13. &c. Luk. 8. 25. <sup>f</sup> Col. 4. 3. <sup>t</sup> Act. 26. 18. <sup>u</sup> 1 Thes. 5. 13. Heb. 13. 17. 1 Cor. 11. 10. Eph. 3. 10. 1 Pet. 1. 12.

cause

cause he *watcheth* for my soul, as he that must give an account for the same unto his Master. And give me grace to behave my self in the holy Congregation with comeliness and reverence as in thy presence, and in the sight of thy holy Angels: Keep me from drowsiness and sleeping, and from all *wandering thoughts*, and worldly imaginations; sanctifie my memory, that it may be apt to receive, and firm to remember those good, and profitable Doctrines which shall be taught unto us out of thy Word. And that through the assistance of thy Holy Spirit, I may put the same lessons in practice, for my direction in prosperity, for my consolation in misery, for the amendment of my life, and the glory of thy name. And that this day, which godless and prophane persons spend in their own lusts and pleasures, I (as one of thy obedient servants) may make my *chief delight to consecrate it to thy glory and honour, not doing mine own wayes, not seeking mine own will, nor speaking a vain word*, Isa. 58. 3 1. but that ceasing from the works of sinne, as well as from the works of mine ordinary calling, I may, through thy blessing, feel in my heart the beginning of that eternal Sabbath, which in unspeakable joy, and glory, I shall celebrate with thy *Saints and Angels*, to thy praise and worship, in thy Heavenly Kingdom for evermore. All which I humbly crave at thy hands, in the name, and mediation of my *Lord Jesus*, in that form of Prayer which he hath taught me,

*Our Father which art in heaven, &c.*

Having thus in private prepared thine own soul, if thou hast the charge of a Family, call all thy household together, read a Chapter, and pray as in the week-dayes; but remember so to dispatch these *private preparations*, and duties, as that thou and thy family may be in the Church, before the beginning of Prayers. Else your private exercises are rather an *hinderance* than a *preparation*. And as thou (and thy household) do go in all *reverence* towards the Church, let every one meditate thus with himself.



*Things to be meditated as thou goest to the Church.*

1. **T**Hat thou art going to the Court of the Lord, and to speak with the great God <sup>w</sup> by prayer, and to hear his Majesty *Speak* unto thee by his Word; and to receive his blessing on thy soul, and thy honest labour, in the six dayes last past.

2. Say with thy self by the way, <sup>x</sup> *As the Hart brayeth for the rivers of water, so panteth my soul after thee, O God. My soul thirsteth for God, even for the living God: When shall I come and appear before the presence of God? y For a day in thy Court is better than a thousand other-where. I had rather be a door-keeper in the House of my God, than to dwell in the Tabernacles of wickedness. z Therefore I will come into thy House in the multitude of thy mercies, and in thy fear will I worship toward thine holy Temple.*

3. As thou entreit into the Church, say, <sup>a</sup> *How fearful is this place? this is none other but the house of God, this is the gate of Heaven. Surely the Lord is in this place: God is in this people indeed. And prostrating with thy face downwards, being come to thy place, say, b O Lord, I have loved the habitation of thy House, and the place where thy Honour dwelleth. c One thing therefore have I desired of thee, that I will require, even that I may dwell in thy House all the dayes of my life, to behold thy beauty, and to visit thy Temple; therefore will I offer in thy Tabernacle sacrifices of joy; d I will sing and praise the LORD. Hearken unto my voice, O Lord, when I cry; have mercy also upon me, and hear me. Doubtless kindness and mercy shall follow me all the dayes of my life, and I shall remain a long season in the House of the Lord. And this is that preparation, or looking to our feet, whereto e Solomon adviseth us, before we enter into the House of God.*

<sup>w</sup> Psal. 10. 4.    <sup>x</sup> Psal. 42. 1, 2.    <sup>y</sup> Psal. 84. 10.    <sup>z</sup> Psal. 5. 7.

<sup>a</sup> Gen. 28. 16, 17.    <sup>i</sup> Cor. 14. 25.    <sup>b</sup> Psal. 26. 8.    <sup>c</sup> Psal. 27. 4.

<sup>d</sup> Ps. 13. 6.    <sup>e</sup> Eccl. 4. 27.

*The second sort of duties, which are to be performed at the time of the holy Assembly.*

**W**hen Prayers begin, lay aside thine own private Meditations, and let thine heart joyn with the Minister, and the whole Church, as being one body of Christ; and because that God is the *God of Order*, he will have all things to be done in the Church with <sup>f</sup> *one heart and accord*; and the exercises of the Church are *common and publick*. It is therefore an ignorant pride, for a man to think his own private prayers more effectual than the publick prayers of the whole Church. *Solomon* therefore adviseth a man<sup>s</sup> not to be rash to utter a thing in the Church before God. Pray therefore when the Church prayeth, sing when they sing, and in the action of <sup>h</sup> kneeling, standing, sitting, and such like indifferent ceremonies (for the avoiding of scandal, the continuance of *charitie*, and in testimony of thine *obedience*) conform thy self to the manner of the Church wherein thou livest.

Whilest the Preacher is expounding and applying the Word of the Lord, look upon him; for it is a great help to stir up thy attention, and to keep thee from wandering thoughts; so <sup>k</sup> the eyes of all that were in the Synagogues, are said to be fastned on Christ whilest he preached; and that <sup>l</sup> all the people hanged upon him when they heard him. Remember that thou art there as one of *Christs Disciples*, to learn the knowledge of Salvation, by the remission of sinnes, through the tender mercy of God, Luke 7. ver. 7.

Be not therefore in the School of Christ like to an idle Boy in a Grammar-School, that often heareth, but never

2 Cor. 13. 12. Act. 7. 2, 46. and 4. 32. g Eccl. 5. 1. h Ezek. 46. 10. Psal. 110. 3. i Cum Romam venio, jejuno Sabbato; cum hic sum, non jejuo: Sic & tu ad quam forte Ecclesiam veneris ejus morem serva, si cuiquam non vis esse scandalo, nec quemquam tibi. Ambr. consi. Aug. Ep. ad Januar. k Luk. 4. 20 l Luk. 19. 48.

learneth his lesson ; and still goeth to School, but profiteth nothing. Thou hatest it in a child, Christ detesteth it in thee. To the end therefore, that thou mayst the better profit by hearing, mark :

1. *The coherence, and explication of the Text.*
2. *The chief sum, or scope of the holy Ghost in that Text.*
3. *The division or parts of the Text.*
4. *The Doctrines ; and in every doctrine, the proofs, the reasons, and uses thereof.*

A method of all others, easiest for the people (being accustomed thereto) to help them to remember the Sermon ; and therefore much wished to be put in practice of all faithful Pastors, who desire to edifie their people in the knowledge of God, and his true Religion.

If the Preachers method be too *curious*, or *confused*, then labour to remember ;

1. *How many things he taught, which thou knewest not before ; and be thankful.*
2. *What sins he reprov'd, whereof thy conscience tells thee that thou art guilty, and therefore must be amended.*
3. *What virtues be exhorted unto, which are not so perfect in thee ; and therefore endeavour to practise them with more zeal and diligence.*

But in hearing, apply every speech as spoken to thy self, rather by God than by Man ; and labour not so much to hear the <sup>m</sup> Word of the Preacher sounding in thine ear, as to feel the operation of the Spirit working in thy heart. Therefore it is said so often, <sup>n</sup> *Let him that hath an ear, hear what the Spirit speaks to the Church.* And, *Did not our hearts burn within us, whilest he opened unto us the Scriptures?* And thus to hear the Word, hath a <sup>o</sup> blessing promised thereto. It is the acceptable <sup>p</sup> sacrificing of our selves unto God. It is the <sup>q</sup> surest note of Christs Saints ; the

<sup>m</sup> Isa. 2. 3. Act. 10. 33. 1 Cor. 17. 15. Gal. 4. 14. 1 Thes. 2. 13.  
<sup>n</sup> Apoc. 2. 7. Luke 24. 32. <sup>o</sup> Luke 11. 28. <sup>p</sup> Rom. 15. 16.  
<sup>q</sup> Deut. 33. 3.

'trueſt mark of Chriſts Sheep; the <sup>f</sup> apparenteſt ſign of Gods Elect; the very blood, as it were, which uniteth us to be the <sup>t</sup> ſpiritual kindred, brethren, and Sisters of the Son of God. This is the beſt Art of Memory for a good hearer.

When the Sermon is ended,

1. Beware thou depart not like the *nine Lepers*, till that for thine inſtruction to ſaving health, thou haſt returned thanks and praiſe to God by an *after prayer*, and ſinging of a *Psalm*. And when the bleſſing is pronounced, ſtand up to receive a part therein, and hear it, as if <sup>u</sup> Chriſt himſelf (whoſe Miniſter he is) did pronounce the ſame unto thee; for in this caſe it is true, <sup>w</sup> *He that heareth you, heareth me*, and the Sabbath day is *bleſſed*, becauſe God hath appointed it to be the day, <sup>x</sup> *wherein by the mouth of his Miniſters, he will bleſs his people which hear his word, and gloriſie his Name*. For though the Sabbath day in it ſelf be no more bleſſed than the other ſix dayes, yet (becauſe the Lord hath appointed it to *holy uſes* above others) it doth as farr excel the other dayes of the week, as the *conſecrated bread* (which we receive at the *Lords Table*) doth the *common bread* which we eat at our *own Table*.

1. If it be a Communion-day, draw near to the Lords Table, in the *wedding-Garment* of a *faithful* and *penitent* heart, to be partaker of ſo holy a *banquet*.

And when *Baptiſm* is to be adminiſtered, ſtay, and behold it with all reverend attention, that ſo thou mayſt, Firſt, ſhew thy *reverence* to Gods ordinance: Secondly, that thou may'ſt the better conſider thine *own ingraſſing* into the viſible body of *Chriſts Church*; and how thou perſormeſt the *vows* of thy new Covenant. Thirdly, that thou may'ſt repay thy *debts* in *praying* for the Infant which is to be Baptized (as other Chriſtians did in the like caſe for thee) that God would give him the *inward effects*

<sup>v</sup> Joh. 10. 17. <sup>f</sup> Joh. 8. 47. and 18. 37. <sup>t</sup> Luk. 8. 21. Mar. 3. 35. <sup>u</sup> Ezek. 46. 10. <sup>w</sup> Luke 10. 16. <sup>x</sup> Num. 6. 23, 27.



of Baptism, by his *Blood*, and *Spirit*. Fourthly, that thou mayest *assist* the Church in praising God for *grafting* another member into his *Mystical bodie*. Fifthly, that thou mayest prove whether the effects of Christs death killeth sin in thee, and whether thou be raised to newness of life, by the *virtue* of his *Resurrection*; and so to be humbled for thy wants, and to be thankfull for his grace. Sixthly, to shew thy self to be a free-man of Christs *Corporation*; having a voice or consent in the admission of others into that Holy Society.

3. If there be any *Collection* for the poor; <sup>y</sup> *freely*, without *grudging*, bestow thine Almes, as God hath blessed thee with ability.

And thus farre of the duties to be performed in the Holy Assembly.

*Now of the third sort of duties after the holy Assembly.*

**A**S thou returnest home, or when thou art entred into thy house, meditate a little while upon those things which thou hast heard. And as the cleane beasts which <sup>z</sup> *chew the cudde*, so thou must bring again to thy remembrance, that which thou hast heard in the Church. And then, kneeling down, turn all to a prayer, beseeching God to give such a blessing to those things which thou hast heard, that they may be a <sup>a</sup> direction to thy life, and a consolation unto thy soul: For, till the Word be made thus our own, and as it were close <sup>b</sup> *hidden in our hearts*, we are in danger lest Satan steal it away, and we shall receive no profit thereby. And when thou goest to dinner, in that *reverend* and *thankfull* manner before prescribed, remember according to thine ability to have one or more poor Christians, whose hungry bowels may be refreshed with thy meat; imitating holy *Job*, who protested that

<sup>y</sup> 1 Cor. 6. 4.    1 Cor. 9. 5, 6, 7, &c.    <sup>z</sup> Lev. 11. 3.    <sup>a</sup> Psalm. 119. 11.    <sup>b</sup> Mat. 13. 19.

<sup>c</sup> he did never eat his morsels alone, without the good company of the poor and fatherless; that is the Commandement of Christ our Master, *Luke 14. 13.* Or at leastwise, send some part of thy Dinner to the <sup>d</sup> poor, who lies sick in the back Lane without any food. For this will bring a <sup>e</sup> blessing upon all thy works and labours; and it will one day more rejoyce thy soul, than it doth now refresh his body, when Christ shall say unto thee, *O blessed child of God, <sup>f</sup> I was an hungred, and thou gavest me meat, &c. And for as much as thou hast done it for my sake, to the least of these my Brethren, I take it in as good part as if thou hadst done it to mine own self.*

When dinner is ended, and the Lord praised; call thy <sup>g</sup> family together, examine what they have learned in the Sermon: commend them that do well, yet discourage not them whose <sup>h</sup> memories or capacities are weaker; but rather help them; for their will and minds may be as good. Turn to the proofs which the Preacher alledged, and <sup>i</sup> rub those good things over their memories again. Then sing a *Psalm* or more. If time permit, thou mayest teach and examine them in some part of the *Catechism*; conferring every point with the proofs of the holy Scripture. This will both *increase* our knowledge, and *sharpen* our memory; seeing by *experience* we find that in every trade they who are most <sup>k</sup> *exercised* are ever best expert. But in any wise remember so to dispose all these private exercises, as that thou mayest be with the *first* in the holy congregation at the *Evening Exercise*; where behave thy self in the like devotion, and reverence, as was prescribed for the Holy exercise of the Morning.

After *Evening prayer*, and at thy Supper, behave thy

<sup>c</sup> Job. 31. 17, 18. <sup>d</sup> Matt. 9. 22. <sup>e</sup> Deut. 15. 10, &c. <sup>f</sup> Mar. 25. 35, &c. <sup>g</sup> If thou be a private man either perform these holy duties by thy self, or joyn with some godly family in the performance of them. <sup>h</sup> Act. 17. 11. Heb. 5. 14. Mar. 26. 30. Jam. 5. <sup>i</sup> Deu. 7. 30. Heb. 6. 1. <sup>k</sup> Heb. 5. 14.

self in the like religious, and holy manner as was formerly prescribed. And either before, or after Supper, if the season of the year, and the weather do serve.

1. *Walk* into the *fields*, and meditate upon the *Works* of God; for in every <sup>1</sup> *Creature* thou mayest read, as in an open *Book*, the *Wisdom*, *Power*, *Providence*, and *Goodness* of Almighty God. And how that none is able to make <sup>m</sup> all these things in the variety of their *forms*, *virtues*, *beauties*, *life*, *motions*, and *qualities*, but our most Glorious God.

2. Consider how <sup>n</sup> *gracious* he is, that made all these things to *serve* us.

3. Take occasion hereby, to stir up both thy self, and others, to *admire* and *adore* his *Power*, *Wisdom*, and *Goodness*; and to think what *ungrateful* wretches we are, if we will not (in all obedience) *serve*, and honour him.

4. If any *neighbour* be sick, or in any heaviness, go to <sup>o</sup> *visit* him. If any be fallen at variance, help to reconcile them.

To conclude, *three sorts* of works may lawfully be done on the Sabbath-day.

1. *Workes of Piety*, which either directly concerne the service of God, though they be performed by *bodily labour*; as under the Law, the <sup>p</sup> *Priests* did labour in *killing* and *dressing the Sacrifices*, and burning them on the Altar. And Christians under the Gospel, when they travel far to the place of Gods worship, it is but a <sup>q</sup> Sabbath-dayes journey, like that of the <sup>r</sup> *Shunamite* who travelled from home to hear the Prophet on the Sabbath day, because she had no teaching near her own dwelling. And the Preacher, though he laboureth in the *sweat* of his *brows*, to the wearying of his body, yet he doth but a Sabbath

<sup>i</sup> Ps. 92. 5. and 19. 2. &c. and 8. 13. &c. Rom. 1. 19, 20. *Præsentem narrat qualibet herba Deum.* <sup>m</sup> Isa. 40. 26. <sup>n</sup> Psal. 8. 0 Mat. 25. 35. Jam. 5. 14, &c. <sup>p</sup> Mat. 11. 5. <sup>q</sup> Acts 1. 12. <sup>r</sup> 2 Kings 4. 22.

daies work. For the holy end sanctifieth the work, as the <sup>f</sup> Temple did the gold, or the Altar the gift thereon. Or else such bodily labour, whereby the people of God are assembled to his worship; as the <sup>t</sup> sounding of Trumpets under the Law, or the ringing of Bels under the Gospel.

2. Workes of *Charity*, as to <sup>u</sup> save the life of a man, or <sup>w</sup> of a beast; to <sup>x</sup> fodder, water, and dresse Cattel; to make honest <sup>y</sup> provision of meat and drink to refresh our selves, and to <sup>z</sup> relieve the poor; to visit the sick, to make <sup>a</sup> Collection for the poor, and such like.

3. Works of necessity, not feigned, but present, and imminent, and such as could not be prevented before, nor cannot be deferred unto another day. As to resist the invasion of Enemies, or the robberies of Thieves, to quench the rage of fire, and for Physicians to stanch, or let blood; or to cure any other desperate disease; and for Midwives to help women in labour: Mariners may do their labor; Souldiers being assailed may fight; and <sup>b</sup> Posts may ride for the publick good, and such like. On these, or the like occasions, a man may lawfully work. Yea, and when they are called, they may upon any of these occasions, go out of the Church, and from the holy exercise of the Word and Sacraments: provided alwayes, that they be humbled, that such occasions fall out upon that day and time, and that they take no money for their pains on that day, but only for their stuff, as in the fear of God, and conscience of his Commandment.

When the time of rest approacheth, retire thy self to some private place, and knowing that in the state of corruption no man living can sanctifie a Sabbath in that spiritual manner that he should, but that he commits many breaches thereof, in his *Thoughts, Words, and Deeds*, hum-

<sup>f</sup> Mar. 23. 17, 19. <sup>t</sup> Num. 10. 2, 3. <sup>u</sup> 1 Kings 29. 5. Mar. 24. <sup>w</sup> Mar. 12. 13. <sup>x</sup> Luk. 13. 15. <sup>y</sup> Mat. 12. 1. <sup>z</sup> Hest. 9. 12. <sup>a</sup> 1 Cor. 11. 22, 24. <sup>b</sup> 1 Cor. 16. 1. <sup>b</sup> *Nuncios præcep-  
scipitur à Sabbato, Jud. Comment. sup. Num. 13. 1.*



bly crave pardon for thy *defects*, and reconcile thy self unto God, with this, or the like *Evening Sacrifice*.

*A private Evening Prayer for the Lords day.*

**O** *Holy, <sup>c</sup> Holy, Holy Lord God of Sabbath*, suffer me who am but <sup>d</sup> *dust and ashes*, to speak unto thy most glorious Majesty. I know that thou art a <sup>e</sup> *consuming fire*, I acknowledge that I am but withered <sup>f</sup> *stubble*, my <sup>g</sup> *sinnes are in thy sight*, and Satan <sup>h</sup> *stands at my right hand* to accuse me for them; I come not to excuse, but to <sup>i</sup> *judge* my self worthy of all those judgements which thy *Justice* might most justly inflict upon me a wretched creature, for my sins and transgressions. The *number* of them is great, the *nature* of them is so grievous, that they make me seem <sup>k</sup> *vile* in mine own eyes, how much more loathsome in thy sight? I confess they make me so farre from being <sup>l</sup> *worthy* to be call'd thy *Son*, that I am altogether *unworthy* to have the name of thy meanest servant. And if thou shouldest but recompence me according to my desert, the earth (as weary of such a sinful burthen) should open her mouth and swallow me up, like one of <sup>m</sup> *Dathans family* into the bottomless pit of Hell: For if thou diddest not spare the *natural branches*, those <sup>n</sup> *Angels* of glorious excellency, but hurledst them down, from the *heavenly habitations*, into the pains of *hellish darkness*, to be kept unto damnation, when they sinned but once against thy Majesty, and diddest expel our first Parents out of Paradise, when they did but <sup>o</sup> *transgress* one of thy Laws; alas, what vengeance may I expect, who have not offended in one sin only, heaping daily sin upon sin, without any true repentance, <sup>p</sup> *drinking iniquity as it were water*, ever powring in, but ne-

<sup>c</sup> Isa. 61. 3.

<sup>d</sup> Gen. 18. 27.

<sup>e</sup> Heb. 12. 29.

<sup>f</sup> Job 21. 18.

<sup>g</sup> Ps. 51. 3.

<sup>h</sup> Za. 3. 1, 2.

<sup>i</sup> 1 Cor. 11. 31.

<sup>k</sup> 2 Sam. 6. 22.

<sup>l</sup> Luk. 15. 2.

<sup>m</sup> Ps. 106. 17.

<sup>n</sup> 2 Pet. 2. 4.

<sup>o</sup> Gen. 3. 13.

<sup>p</sup> Job. 15. 16.

ver powring out any filthiness; and have transgressed not *one*, but *all* thy holy Laws, and Commandements. Yea, this present day, which thou hast straightly commanded me to keep holy, to thy praise and worship, I have not so religiously kept, and observed, nor prepared my soul in that holiness, and chastity of heart, as was fit to meet thy blessed Majesty in the holy Assembly of the Saints. I have not attended to the Preaching of thy Word, nor to the administration of thy Sacraments, with that humility, reverence, and devotion that I should. For though I was present at those holy exercises in my body, yet, Lord, I was overtaken with much drowsiness. And when I was awake, my mind was so distracted and carried away with vain and worldly thoughts, that my soul seemed to be absent, and out of the Church. I have not so duely (as I should) meditated with my self, nor conferred with my Family, upon those good instructions which we have heard and received out of thy holy Word, by the publick Ministry. For default whereof, Satan hath stolne the most part of those instructions out of my heart, and I wretched creature have forgotten them, as though they had never been heard. And my Family doth not thrive in knowledge and sanctification under my government as they should. Though I know where many of my poor Brethren live in Want and necessity, and some in Pain, and comfortless, yet I have not remembered to relieve, the one with my almes, nor the other with consolations: but I have feasted my self, and satisfied mine own Lust. I have spent the most part of the day in *idle talk, vain sports, and exercises*: yea Lord, I have &c. <sup>q</sup> And for all these my sins, my conscience cries *guilty*, thy Law *condemns* me; and I am in thy hand to receive the *sentence* and curse that is due to the wilfull breach of so holy a Commandement.

<sup>q</sup> Here confess whatsoever fault thou hast done that day by omission or commission, and then fetching from thy heart a deep sigh, say Psal. 103. 6. Jam. 2. 13. Rom. 5. 20.

But what if I am by thy *Law* condemned? yet, Lord, thy *Gospel* assures me, that thy mercy is above all thy works: that thy grace transcends thy *Law*: and thy goodness delighteth there to *reign*, where sins do most *abound*. In the multitude therefore of the *mercies*, and *merits* of *Jesus Christ* my Saviour, I beseech thee, O Lord, (who despisest not the sighing of a contrite *heart*, nor desirest the death of a penitent <sup>r</sup> sinner) to pardon and forgive me all these my sins, and all the errors of this day, and of my whole life, and free my soul from that curse and judgement, which is due unto me for them. Thou that didst justify the contrite *Publican* for <sup>r</sup> four words of confession, and receivedst the *Prodigal child* (when he had spent all the stock of thy grace) into favour upon his repentance: pardon my sinnes likewise, O Lord, and suffer me not to perish for my transgressions. Oh spare me and receive me into thy favour again. Wilt thou (O Lord) reject me, who hast received all <sup>r</sup> *Publicans*, *Harlots*, and *Sinners*, that upon repentance sued to thee for grace! Shall I alone be excluded from thy mercy? farre be it from me to think so: for thou art the same God of mercy unto me that thou wast unto them, and thy <sup>u</sup> *compassions* never fail. Wherefore, O Lord, deal not with me after my merits, but according to thy great mercy. Execute not thy severe justice against me a sinner: but exercise thy long-sufferance in forbearing thine own creature. I have nothing to present unto thee for a satisfaction, but onely those *bloody wounds*, bitter *Death*, and *Passion*, which thy blessed *Sonne*, my onely Saviour, hath suffered for me. Him (in whom only thou art well pleased) I offer unto thee, for all my sinnes, wherewith thou art displeased. He my Mediator, the request of whose blood, <sup>w</sup> *speaking better things than that* of Abel, thy mercy can never gain-say; Illuminate my Understanding, and sanctifie my Heart

<sup>r</sup> Ezek. 33. 11. <sup>s</sup> Luke 18. 13. <sup>t</sup> Mat. 2. 31, 32. <sup>u</sup> Jam. 3. 22.  
<sup>w</sup> Heb. 12. 24.

with thy holy Spirit, that may bring to my remembrance all those good and profitable Lessons, which this day, and at other times have been taught me out of thy holy Word; that I may remember thy Commandements to keep them, thy Judgements to avoid them, and thy sweet promises to relye upon them in time of misery and distres. And now, O Lord I resign my self to thy most holy Will: O receive me into thy favour: and so draw me by thy grace unto thy self, that I may as well be thine by love and imitation, as by calling, and creation. And give me grace so to keep holy thy *Sabbaths* in this life; as that (when this life is ended) I may with all thy Saints and Angels, celebrate an *eternal Sabbath* of joyes and praise, to the honour of thy most glorious Name, in thy heavenly Kingdome for evermore, *Amen.*

And then calling thy Family together, shut up the *Sabbath* with the *Meditations* and *Prayers* before prescribed for thy Family. And the Lord will give thee that night a *more sweet and quiet rest than ordinary*, and prosper thee the better in all the labours of the week following.

*Thus far of the ordinary Practice of Piety, both in private and publick.*

Now followeth the extraordinary Practice of Piety, whereby God is glorified in our lives.

**T**He extraordinary Practice of Piety consists, either in *Fasting*, or *\* Feasting*.

1. *Of the Practice of Piety in Fasting.*

There are divers kinds of *Fasting*. First, a *constrained Fast*, as when men either have nor food to eat, as in the *\* Famine of Samaria*: or having food cannot eat it for *heaviness* or *sickness*, as it befell them who were in *a the Ship* with Saint Paul. This is rather *Famine* than *Fasting*.

*x Jejunium. y Coactum. z 2 Kings 6. 26. a Acts 27. 33.*

Second-



Secondly, <sup>b</sup> *A natural Fast*, which we undertake *Physically*, for the health of our body.

Thirdly, <sup>c</sup> *A civil Fast*, which the Magistrate enjoyneth for the better maintenance of the *Commonwealth*, that by using Fish as well as Flesh, there may be greater plenty of both.

Fourthly, <sup>d</sup> *A miraculous Fast*, as the fourty dayes Fast of *Moses* and *Elias*, the types; and of *Christ*, the substance. This is rather to be *admired* than *imitated*.

Fifthly, <sup>e</sup> *A daily Fast*, when a man is careful to use the *Creatures* of God with such moderation, that he is not made *heavier*, but more *cheerful* to serve God, and to do the duties of his calling. This is especially to be observed of <sup>f</sup> *Ministers* and *Judges*.

Sixthly, <sup>g</sup> *A Religious Fast*, which a man voluntarily undertakes, to make his body, and soul the fitter to pray more fervently unto God upon some extraordinary occasion. And of this Fast only we are to treat. The *Religious Fast* is of two sorts, either *private* or *publick*.

### 1. Of a Private Fast.

**T**HAT we may rightly perform a private Fast, four things are to be observed: First the *Author*: Secondly, the *Time*, and *Occasion*: Thirdly, the *Manner*: Fourthly, the *Ends* of private Fasting.

#### 1. Of the Author.

The first that ordained Fasting was God himself in <sup>h</sup> *Paradise*: and it was the first *Law* that God made in com-

b 2. *Physicum*. Nihil periculosius habitudine corporis extreme bona, detrahenda sunt ergo per jejunium redundantia, ne natura suo pondere fracta succumbat. Basil. ho. 1. c 3. *Poticum*. d 4. *Miraculosum*. e 5. *Quotidianum*. f 1 Tim. 3. 3. Tit. 2. 3. Proverb. 31. 4. 5. g 6. *Religiosum*. 2 Cor. 6. 4. 6. h *Jejunium in Paradiso prescriptum est; recurre igitur jejunii canonicum*, Basil. hom. cap. de jejun. Exod. 19. 3. Levit. 23. Matth. 6. 17. and 9. 15.

manding *Adam* to abstain from eating the forbidden fruit. *God* would not pronounce nor write his *Law* without *Fasting*, and in his *Law* commands all his people to *Fast*. So doth our Saviour *Christ* teach all his *Disciples* under the *New Testament* likewise: by Religious *Fasting* a man comes nearest the life of <sup>i</sup> *Angels*, and to do *Gods will on earth*, as it is done in *heaven*. Yea, *Nature* seemeth to teach man this duty, in giving him a little mouth, and a narrow throat: for *nature* is content with a little, *grace* with less. Neither doth *nature* and *grace* agree in any one act better than in this exercise of religious *fasting*, for it strengtheneth the *memory*, and cleareth the *mind*, illuminateth the *understanding*, and bridleth the *affections*: mortifieth the *flesh*, and preserveth *chastity*, preventeth *sickness*, and continueth *health*; it delivereth from *evils*, and procureth all kind of  *blessings*.

By breaking this *Fast*, the Serpent overthrew the first *Adam*, so that he lost *Paradise*. But by keeping a *Fast*, the second *Adam* vanquished the Serpent, and restored us into *Heaven*. *Fasting* was she who covered *Noah* safe in the *Ark*, whom intemperance uncovered, and left stark naked in the *Vineyard*. By fasting, *Lot* quenched the flame of *Sodom*, whom *drunkenness* scorched with the fire of *Incest*. Religious *Fasting*, and talking with *God*, made *Moses* face to shine before men: when Idolatrous eating and drinking caused the *Israelites* to appear abominable in the sight of *God*. It rapt *Elias* in an *Angelical Coach* to *Heaven*: when voluptuous *Abab* was sent in a bloody *Chariot* to *Hell*. It made *Herod* believe that *John Baptist* should live after death by a blessed *Resurrection*: when after an intemperate life, he could promise nothing to

i Qui jejurat, Angelorum ritu vivit & dum paucissimis contentus est similitudinem cum illis assequitur. Basil. hom. de Jejun. Natura os parvum, & guttur arctum homini dedit. Quamdiu Jejunavit Adam in Paradiso fuit; comedit, & egestas est. Hierom.

himself but eternal death and destruction. *O divine Ordinance of a divine Author.*

### 2. Of the Time.

The <sup>k</sup> *holy Scripture* appoints no *Time* under the New Testament to fast, but leaves it unto Christians own free choice. *Rom. 15. 3. 1 Cor. 7. 5.* to fast as occasions shall be offered unto them, *Mat. 9. 17.* As when a man becomes an humble and earnest suiter unto God for the pardon of some gross sinne committed; for or the <sup>l</sup> *prevention* of some sinne, whereunto a man feels himself by *Sathan* solicited: or to *obtain* some special  *blessing*, which he wants: or to *avert* some judgement which a man fears, or is already fallen upon himself or others: or lastly, to subdue his flesh unto his *spirit*, that he may more chearfully poure forth his soul unto God by prayer. Upon these occasions a man may fast a <sup>m</sup> day, or <sup>n</sup> longer, as his occasion requires, and the *constitution* of his body, and other needfull *affairs* will permit.

### 3. Of the manner of a private Fast.

The true manner of performing a *private Fast*, consists partly in *outward*, partly in *inward* actions.

The outward actions are, to abstain for the time that we fast: 1. From all <sup>o</sup> *worldly business* and *labour*, making your *fasting day*, as it were a *Sabbath day*, *Lev. 23. 28.* For worldly *business* will distract our minds from holy devotion: 2. From all *manner of food*, yea from <sup>p</sup> *bread* and *water*, so far as health will permit: 1. That so we may acknowledge our own *indignity*, as being unworthy both of *life*, and all the *means* for the maintenance thereof.

<sup>k</sup> *Præceptum esse jejunium video quibus autem diebus non oporteat jejunare, & quibus oporteat præcepto Domini vel Apostolorum non invenio definitum, Aug. ad Cassian. Epist. 86. 1 Indifferenter jejunandum, ex arbitrio, non ex imperio neve disciplina, p o temporibus, & causis unus cujusque, Ter. advers. Psychich. Montanus hæreticus primus erat qui jejuniorum leges præscripsit, Euf. Eccle. hist. lib. 5. cap. 18. ex Apollon. m Lev. 23. 32. Josh 7. 6. 2 Sam. 20. 3. n Hest. 4. 16. o Lev. 23. 28, 36. p 2 Sam. 3. 35. Ezr. 10. 3.*

2. That

2. That by afflicting the body, the soul which followeth the constitution thereof, may be the more humbled. 3. That so we may take a godly <sup>1</sup> revenge upon our selves, for abusing our liberty in the use of Gods creatures. 4. That by the hunger of our bodies, through want of these earthly things, our souls may learn to hunger more eagerly after spiritual and heavenly food. 5. To put us in mind, that as we abstain from food which is lawful, so we should much more abstain from <sup>r</sup> Sin, which is altogether unlawfull.

Thirdly, from good and costly <sup>r</sup> apparel; that as the abuse of these puffs us up with pride: so the laying aside their lawful use may witness our humility. And to this end in antient times they used (specially in publick fasts) to put on <sup>r</sup> sackcloth, or other coarse apparel. The equity hereof still remaineth; especially in publick Fasts, at what time to come into the assembly with starched bands, crisped hair, brave apparel, and decked with flowers or perfumes, argueth a soul that is neither humble before God, nor ever knew the true use of so holy an exercise.

Fourthly, from the full measure of <sup>u</sup> ordinary sleep. That thou may'st that way also humble thy body: and that thy soul may watch and pray, to be prepared for the coming of Christ. And if thou wilt break thy sleep early and late for worldly gain: how much more shouldest thou do it for the service of God? And if Ahab (in imitation of the godly) did in his Fast lie in Sackcloth to break his sleep by night, what shall we think of those, who on a Fasting day will yield themselves to sleep in the open Church?

Fifthly, and lastly, from all outward pleasures of our senses. So that as it was not the <sup>w</sup> throat only that sinned,

q 2 Cor. 7. 11. <sup>r</sup> Quid prodest vacare corpus ab eis & animam replere peccatis. Aug. de temp. Ser. 46. <sup>s</sup> Exo. 33. 5, 6. <sup>t</sup> Hest. 4. 1, 2. Jon. 3. 5, 6. Joel I. 13. Muth. 11. 21. <sup>u</sup> 2 Sam. 12. 16. Joel I. 13. Hest. 2. 3. <sup>v</sup> Kings 21. 27. <sup>w</sup> Si sola gula peccavit, sola jejuset, & sufficit: Si vero peccaverunt & membra cetera, cum non jejunt & ipsa, Bern Sermon. Quadreg. 3.



so must not the throat only be *punished*: and therefore we must endeavour to make our eyes (as at all times) so especially on that day to fast from beholding *vanities*: our Ears from hearing *Mirth*, or *Musick*, but such as may move to *mourn*, our Nostrils from pleasant *smells*, our Tongues from *lying*, *dissembling* and *slandering*: yea, the use of the *Marriage Bed* must be omitted in a religious reverence of the Divine *Majesty*, that so nothing may hinder our true humiliation, but that all may be signs that we are unfainedly humbled. Thus much of the outward manner.

2. The inward manner of *Fasting*, consists in two things. 1. *Repentance*. 2. *Prayer*.

*Repentance* hath two parts.

1. *Penitency* for sins past.
2. *Amendment of life* in time to come.

This *Penitency* consists in three things. First, an inward *insight* of sin, and *sense* of misery. Secondly, a *bewailing* of thy vile estate. Thirdly, an *humble* and *particular confession* of all thy known sins.

1. *Of the inward insight of sin, and sense of misery.*

This *sense* and *insight* will be effected in thee: First by considering thy sins, especially thy gross sins, according to the circumstances of the *time* when, *place* where, *manner* how, and *persons* with whom it was committed; Secondly, the Majesty of God against whom it was done: and the rather because thou diddest such things against him since he became a *Father* unto thee, and bestowed so many sweet  *blessings* in bountiful manner upon thee. Thirdly, in considering the *curses*, which God hath threatened for thy sin: how grievously God hath plagued *others* for the same fault, and how that no *means* in Heaven or Earth could deliver thee from being *eternally damned* for them, had not the *Son of God* so lovingly died for thee. Lastly, that if God *loves thee*, he must *chasten thee* ere it be long, with some grievous *affliction*; unless thou dost *prevent* him by speedy and unfained repentance. Let these  
and

and the like considerations so prick thy heart with sorrow, that melting for remorse within thee, it may be dissolved into a fountain of tears trickling down thy mournfull cheeks. This mourning is the beginning of true fasting, and therefore oft times \* put for fasting, the first and principal part for the whole action.

2. Of the bewailing of thine own estate.

Bewailing or lamentation, is the pouring out of the inward mourning of the heart, by the outward means of the voyce, and tears of the eyes. With such filial earnestness and importunity in prayer is our heavenly Father well pleased. Nay, when it is the <sup>y</sup> fruits of his Spirit, and the effect of our faith, he cannot be displeased with it. For if he heard the moans which extremity wrung from <sup>z</sup> Ismael and Hagar: and heareth the cry of the <sup>a</sup> young Ravens, and roaring of <sup>b</sup> Lions: how much rather will he hear the mournfull lamentation which his own children make unto him in their misery.

3. Of the humble confession of finnes.

In this action thou must deal plainly with God, and <sup>c</sup> acknowledge all the finnes thou knowest, not only in general, but also in particular: This hath been the manner of all Gods Children in their Fasts: first, because that without <sup>d</sup> Confession thou hast no promise of mercy or forgiveness of finnes. Secondly, that so thou mayest acknowledge <sup>e</sup> God to be just, and thy self unrighteous. Thirdly, that by the numbering of thy finnes, thy heart may be the more humbled and pulled down. Fourthly, that it may appear that thou art a true Penitent: for till God hath given thee grace to repent, thou wilt be more ashamed to confess thy fault, than to commit thy sinne. The plainer thou

x Math. 9. 15. Can the children mourn? then shall they fast, and Mark and Luke, for mourn have fast. Examples, Psal. 6. and 22. and 38. and 79. and Jeremies Lament. Joel 2. 12. 17. y Jer. 31. 18. 19. 20. z Gen. 11. 17. a Job 39. 3. Psal. 147. b Psal. 104. 11. c 1 Sam. 7. Eze. 9. &c. Daniel 9. Neh. 8. d Prov. 28. 13. Psal. 32. 3. &c. e Psal. 51. 4.

dealest in this respect with God, the more graciously will God deal with thee, for if thou dost <sup>f</sup>acknowledge thy sinnes, God is faithfull and just to forgive thee thy sinnes: and the blood of Jesus Christ his Sonne shall cleanse thee from all thy sin.

To help thee the better to perform these three parts of penitency, thou may'st diligently read such Chapters and portions of the holy Scriptures, as do chiefly concern thy particular sins: thou may'st see Gods curse and Judgements on others for the like sins; and be the more humbled thy self.

*Thus far of the first part of Repentance, which is penitency.*

The other part which is *Amendment of life*, consists; First, in devout Prayer: Secondly, in devout Actions.

The devout Prayer, which we make in time of Fasting, is either deprecation of evil, or craving needful good things.

*Deprecation of evil*, is, when thou beseechest G O D, for Christ thy Mediateurs sake, to pardon unto thee those sins which thou hast confessed; and to turn from thee those Judgements which are due unto thee for thy sins; And as Benhadad, because he heard, <sup>g</sup>That the King of Israel was mercifull, prostrated himself unto him with a rope about his neck; so because thou knowest that the King of Heaven is mercifull, cast down thy self in his presence, in all true signs of humiliation (especially, seeing he calleth upon thee to come unto him in thy <sup>h</sup>troubles) and doubtless thou shalt find him most mercifull.

The *craving of needful good things* is, First, a fervent and faithful begging of God to seal by his Spirit in thy heart, the assurance of the forgiveness of all thy sins. Secondly, to <sup>i</sup>renew thy heart by the Holy Ghost, so that sin may dayly decay, and righteousness more and more increase in thee. Lastly, in desiring a supply of <sup>k</sup>faith, patience, chastity, and

<sup>f</sup> 1 Joh. 1. 7. 9.    <sup>g</sup> 1 King. 20. 31.    <sup>h</sup> Psal. 50. 15.    <sup>i</sup> Phil. 4. 6.    <sup>k</sup> 1 Tim. 5. 5.

all other graces which thou *wantest*: and an increase of those which GOD of his mercy hath bestowed upon thee already.

*Thus far of Prayer in Fasting.*

The devout *Actions* in fasting are two: First, *Avoiding evil*. Secondly, *doing good*.

1. *Of avoiding evil.*

This *Abstinence from evil*, is that which is chiefly signified by thy *Abstinence from food*, &c. and is the chief end of *fasting*, as the <sup>1</sup> *Ninivites* very well knew. *A day of fast, and not fasting from sinne, the Lord abhorreth*. It is not the *vacuity* of the stomack: but the <sup>m</sup> *purity* of the heart that God respecteth. If therefore thou wouldest have God to turn from thee the *evil of affliction*, thou must first turn away from thy self the *evil of Transgression*. And without this fasting from *evil*, thy *Fast* savours more noysome to God than thy *breath* doth to Man. This made God so often to <sup>a</sup> *reject* the Fast of the *Jews*. And as thou must endeavour to avoid all sinne, so especially *that sin* wherewith thou hast provoked God, either to *shake* his rod at thee, or already to *lay* his chastening hand upon thee. And do this with a resolution, by the assistance of Gods grace, never to commit those sinnes again. For <sup>o</sup> *what* shall it profit a man by *abstinence* to humble his body: if his minde swell with pride? Or to forbear Wine and strong drink, and to be drunk with wrath and malice? Or to let no flesh go into the belly: when lies, slan-

l Jon. 3. 8, 10. <sup>m</sup> *Pulchrum est corporis jejunium, cum sit animus à vitis jejuniis*. Hier. ad Celant. Epi. 14. *Jejunia à malis actibus, abstine à malis sermonibus, contine à cogitationibus pessimis*. Cyril. in Lev. c. 10. Isa. 58. 2. &c. <sup>n</sup> *Zac. 5. 5, 7. Non possum ferre iniquitatem & interdictionem*. Isa. 1. 13. <sup>o</sup> *Quid prodest tenuari corpus abstinentia, si animus intumescit superbia? Vinum non bibere, & ira inebriari? Carnibus non vesci, & de ore omni esca sordidius egredi maledictum aut mendacium?* Maximus Epif. *Qui cibis abstinent & mala agunt, demones imitantur, quibus culpa adest, & cibus deest*. Ihsd,



ders, and ribauldry, (which are worse than any meat) comes out of the Mouth? To abstain from meat, and to do mischief, is the devils fast, who doth evil, and is ever hungry.

## 2. Of doing good works.

The *good works* which as a Christian thou must do every day, but especially on thy *Fasting day*, are either the *works of Piety to God*, or the *works of Charity towards thy brethren*.

First, *the works of Piety to God*, are the practice of all thy former dayes, in the *sincerity* of a good conscience, and in the sight of God.

Secondly, the *works of Charity*, toward our Brethren are, *forgiving wrongs*, remitting debts to the poor that are not well able to pay: but especially in giving *Almes* to the poor, that want relief and sustenance; Else we shall *under pretence of godliness*, practise *miserableness*: like those who will pinch their own bellies to defraud their labouring *Servants* of their due allowance. As therefore Christ joyned *Fasting*, *Prayer*, and *Almes* together in precept: so must thou joyn them together, like *Cornelius* in practice. And therefore be sure to give at the least so much to the *poor*, on thy *Fasting day*, as thou wouldest have spent in thine own dyet, if thou haddest not fasted that day. And remember, that he that *soweth plenteously shall reap plenteously*, and that this is a *special sowing day*. Let thy *fasting* so *afflict* thee, that it may refresh a poor Christian; and rejoyce that thou hast *dined and supped*

p Vis orationem tuam volare ad caelum? Fac illi duas alas, jejunium & Eleemosinam. Aug. q Isa. 58. 6, &c. r Zac. 7. 9. 20. s Qui jejunat ut parcat, non ad dei gloriam jejunat, sed substantiae suae parcat: Chrysostomus in Matth. 5. Mat. 6. 9. Act. 10. 30. t 2 Cor. 9. 6. u Jejunium tuum te castigat, sed alterum laetificat, Aug. Serm. de temp. 64: Accipiat equum Christus quod jejunans minus accipit Christianus, August. de temp. ser. 157. Beatus qui jejunat ut aliat pauperem, imitatur enim oblatum, qui animam suam posuit pro fratribus suis, Cyrilus in Lev. 1. 10.

in another; or rather, that thou hast feasted hungry Christ, in his poor members.

In giving Almes, observe two things: First, the Rules; Secondly, the Rewards.

1. Rules in giving Almes, and doing good works.

1. They must be done in obedience of Gods Commandments: not because we think it to be good, but because God requireth us to do such, and such a good deed: for such <sup>w</sup> obedience of the worker, God preferreth before all Sacrifices, and the greatest works.

2. They must proceed from <sup>a</sup> faith, else they cannot please God: nay, without faith the most specious works are but <sup>y</sup> shining sinnes, and Pharisees Almes.

3. Thou must not think by thy good Works and Almes, to merit Heaven, for in vain had the Sonne of God shed his blood, if Heaven could have been purchased either for Money or Meat. Thou must therefore seek heavens possession by the purchase of Christs blood, not by the merits of thine own works. For <sup>a</sup> eternal life is the gift of God through Jesus Christ. Yet every true Christian that believes to be saved, and hopes to come to Heaven, must do good works (as the Apostle saith) for necessary uses, which are four.

First, that <sup>a</sup> God may be glorified: Secondly, that thou mayest shew thy self <sup>b</sup> thankful for thy Redemption. Thirdly, that thou mayest <sup>c</sup> make sure thine election unto thy self. Fourthly, that thou mayest win <sup>d</sup> others by thy holy education to think the better of thy Christian profession. And for these uses we are said to be <sup>e</sup> Gods workmanship, created in Christ Jesus, unto good works, and that God hath ordained us to walk in them.

4. Thou must not give thine Alms to impudent Va-

<sup>w</sup> 1 Sam. 15. 22. <sup>x</sup> Heb. 11. 6. Rom. 14. 23. <sup>y</sup> Splendida peccata. August. <sup>z</sup> Rom. 6. ult. <sup>a</sup> 1 Cor. 10. 31. <sup>2</sup> Cor. 8. 19. Phil. 1. 11. <sup>b</sup> Luke 1. 74, 75. <sup>c</sup> 2 Pet. 1. 10. <sup>d</sup> Matt. 5. 16. Isa. 61. 9. <sup>e</sup> Eph. 2. 10.

*gabonds*, who live in wilfull idleness and filthiness; but to the *Religious* and *honest* poor, who are either sick, or so old that they cannot work: or such who work, but their work cannot competently maintain them: Seek out these in the *back-Lanes*, and relieve them. But if thou meetest one that asketh an *Almes* for *Jesus* sake, and knowest him not to be unworthy, deny him not: for it is better to give unto ten counterfeits, than to suffer *Christ* to goe in one poor *Saint* unrelieved. Look not on the *Person*, but give thine *Almes* as unto *Christ* in the party.

2. *Of the rewards of Almes-deeds and good works.*

1. *Almes* are a special means to move *God* in mercy to turn away his <sup>f</sup>temporal Judgements from us: when we by a true faith, (that sheweth it self by such fruits) do return unto him.

2. Merciful *Almes-givers* shall be the *Children* of the highest, and belike *God* their *Father*, who is the <sup>h</sup>*Father* of *Mercies*. They shall be his <sup>i</sup>*Stewards* to dispose his goods, his *Hands* to distribute his *Almes*; and if it be so great an honour to be the *Kings Almoner*, how much greater is it to be the *God* of *Heavens Almes-giver*?

3. When all this world shall forsake us, then only good works and good *Angels* shall accompany us, the one to <sup>k</sup>receive their reward, the other to deliver their <sup>l</sup>charge.

4. Liberality in *Alms-deeds* is our <sup>m</sup>surest foundation that we shall obtain in eternal life a liberal reward through the *Mercy* and *Merits* of *Christ*.

Lastly, by *Almes-deeds* we feed and relieve *Christ* in his *Members*; and <sup>n</sup>*Christ* at the last day will acknowledge our love, and reward us in his *Mercy*: and then it shall appear, that what we gave to the poor, was not lost, but <sup>o</sup>lent unto the Lord. What greater motives can a *Christian* wish, to excite him to be a liberal *Almes-giver*?

f Dan. 4. 24. g Luk. 6. 35, 36. h 2 Cor. 1. 3. i Luk. 16. 1.  
k Apoc. 14. 13. l Luke 16. 22. Psalm. 91. 11. Heb. 1. 14.  
m 1 Tim. 6. 19. n Mat. 25. o Prov. 19. 17.

Thus far of the *Manner* of Fasting. Now followeth the ends.

### 3. Of the ends of Fasting.

The true *ends* of Fasting are not to merit Gods favor, or *eternal life*, (for that we have onely of the gift of God through Christ) nor to place religion in bodily abstinence (for resting in it self is not the *worship* of God, but an help to further us the better to worship God.) But the *true ends* of fasting are three:

First, to *subdue* our <sup>p</sup> flesh to the Spirit: but not so to <sup>q</sup> weaken our bodies, as that we are made unfit to do the necessary duties of our calling. *A good man* (saith Solomon) *is merciful to his Beast*, Prov. 12. ver. 10. much more to his *own body*.

Secondly, that we may more devoutly contemplate Gods holy Will, and fervently <sup>r</sup> powre forth our souls unto him by prayer: for as there are some kind of *Devils*, so there are also some kind of *sins*, which cannot be subdued but by *fasting*, joyned unto *Prayer*, Matth. 17. 22.

Thirdly, that by our <sup>s</sup> serious humiliation, and judging of our selves, we may escape the judgement of the Lord; not for the *merit* of our fasting (which is none) but for the *mercy* of God, who hath promised to remove his judgements from us, when we by Fasting, do unfeignedly humble our selves before him. And indeed no Child of God ever *conscionably* used this holy exercise, but in the end he obtained his request at the hand of God: both in receiving graces which he wanted, as appears by the examples of <sup>t</sup> Annah, <sup>u</sup> Jehosaphat, <sup>w</sup> Nehemiah, <sup>x</sup> Daniel, <sup>y</sup> Esdras, <sup>z</sup> Hester, as also in turning away Judgements threatned, or

p Est. 8. 2. 1 Cor. 9. 7. q 1 Tim. 5. 23. *Jejunium orationem roborat, oratio sancti facit jejunium.* Ber. Ser. de Jejun. r Joh. 1. 17. Nehem. 4. Luke 2. 37. 1 Cor. 7. 5. s Joel 2. 18, 19. 1 Cor. 12. t 1 Sam. 7. u 2 Chr. 20. w Neh. 1. x Dan. 9. y Est. 8. 23. z Hest. 9.



false upon him, as may be seen in the examples of the <sup>a</sup> *Israelites*, the <sup>b</sup> *Ninivites*, <sup>c</sup> *Rhehoboam*, <sup>d</sup> *Achab*, <sup>e</sup> *Ezechiah*, <sup>f</sup> *Manasses*. He who gave his dear Son from heaven to the death, to ransom us when we were his enemies, thinks *nothing* too dear on Earth, to bestow upon us, when we humble our selves, being made his reconciled *Friends and Children*? Thus far of the *private Fast*.

## 2. Of the Publick Fast.

**A** *Publick Fast* is, when by the <sup>s</sup> authority of the *Magistrate* either the *whole Church* within his dominion, or some *special Congregation* (whom it concerneth) do assemble themselves together, to perform the fore-mentioned *duties of Humiliation*: either for the removing of some publick <sup>h</sup> *calamity* threatned or already inflicted upon them, as the *sword, invasion, famine, pestilence*, or other fearful sickness: or else for the obtaining of some *publick blessing*, for the good of the <sup>i</sup> *Church*, as to crave the *assistance* of his *holy Spirit*, in the *election and ordination* of fit and able *Pastors*, &c. or, for the *trial of truth*, and *execution of justice*, in matters of difficulty and great importance, &c.

When any evil is to be removed, the <sup>k</sup> *Pastors* are to lay open unto the people, by the evidence of *Gods word*, the *sinns* which were the *special causes* of that calamity: call upon them to repent, and publish unto them the mercies of God in *Christ* upon their *Repentance*. The people must hear the voice of *Gods messengers* with hearty sorrow for their *sinnes*, earnestly beg pardon in *Christ*, and promise unfained amendment of their life. When any blessing

<sup>a</sup> 1 Sam. 7. 6.    <sup>b</sup> Jonah 3.    <sup>c</sup> 2 Chr. 12. 5, 7, &c.    <sup>d</sup> 1 Kings 2. 1.    <sup>e</sup> 1 Chro. 32. 16.    <sup>f</sup> 2 Chro. 33. 18, 19.    <sup>g</sup> Jon. 3. 7.    <sup>h</sup> 1 Sam. 7. 5, 6.    <sup>i</sup> Joel 2. 15.    <sup>j</sup> 2 Chro. 20. 3.    <sup>k</sup> Ezra 8. 21.    <sup>l</sup> 1 Sam. 7. 5, 6.    <sup>m</sup> Joel 2. 15.    <sup>n</sup> 2 Chro. 20.    <sup>o</sup> Jonah 5.    <sup>p</sup> Hest. 4.    <sup>q</sup> Exod. 19.    <sup>r</sup> Esdras 8.    <sup>s</sup> Acts 1. 13, 14.    <sup>t</sup> Joel 1. 14.    <sup>u</sup> Nehem. 8.

is to be obtain'd, the *Pastors* must lay open to the people the *necessity* of that blessing, and the *goodness* of God who giveth such *graces* for the good of men. The *people* must devoutly pray unto God for bestowing of that *Grace*, and that he would bless his own *means* to his own *glory*, and the good of his *Church*. And when the holy Exercise is done, let every Christian have a special care according to his *ability*, to <sup>1</sup>remember the poor. And whosoever (when just occasion is offered) useth not this holy exercise of *Fasting*, he may justly suspect, that his heart never yet felt the power of true Christianity.

So much of *Fasting*, now followeth the exercise of *holy Feasting*.

*Of the Practice of Piety in Holy Feasting.*

**H**oly Feasting is a solemn thanksgiving, (appointed by authority) to be rendred unto God on some special day, for some extraordinary blessings or deliverances received. Such among the *Jews* was the *Feast* of the <sup>m</sup> *Passeover*, to remember to praise God for their deliverance out of *Egypt's* bondage: or the *Feast* of <sup>n</sup> *Purim*, to give thanks for their deliverance from *Haman's* Conspiracy. Such amongst us are the fifth of *August*, to praise God for delivering our *Gracious King*, from the bloody Conspiracy of the Traiterous *Gowries*: and the fifth of *November*, to praise God for the deliverance of the *King*, and the whole *State*, from the *Popish Gun-powder Treason*. Such Feasts are to be celebrated by a publick rehearsal of those special benefits, by spiritual *Psalms*, and dances, by mutual feasting and sending presents every one to his neighbour, and by giving gifts to the poor.

But forasmuch as the benefit of our *Redemption* was the greatest that *Man* needed from *God*; or that *God* ever be-

<sup>l</sup> Isa. 58. 7, 10. <sup>2</sup> Corinth. 9. 7. Gal. 2. 10. <sup>m</sup> Exod. 12. 15.  
<sup>n</sup> Hest. 9. 19, 21.

flowed upon *Man* : and that the *Lords Supper* is left by our *Redeemer*, as the chiefest memorial of our *Redemption* : every Christian should account this *holy Supper* his *chiefest and joyfullest Feast* in this World. And seeing that as it ministreth to worthy partakers, the greatest assurance which they have of their salvation : so it pulleth *temporal judgements* on the *bodies*, and (without repentance) *eternal damnation* on the *souls* of them who receive it *unworthily*. Let us see how a Christian may best fit himself to be a due partaker of so holy a feast ; and to be a worthy Guest at so sacred a Supper.

*Meditations concerning the due manner of practising Piety, in receiving the holy Supper of the Lord.*

**T**Hough no man living is of himself worthy to be a guest at so holy a Banquet ; yet it pleaseth God of his grace to accept him for a <sup>o</sup> *Worthy receiver*, who endeavoureth to receive that holy mystery, with that *competent measure* of reverence that he hath prescribed in his word.

He that would receive this holy Sacrament, with due reverence, must conscionably perform three sorts of duties. First, *those which are to be done before he receiveth*. Secondly, *those that are to be done in the receiving*. Thirdly, *those that are to be done after that he hath received the Sacrament*. The first is called *Preparation*, the second *Meditation*, the third *Action or Practice*.

*Of Preparation.*

That a Christian ought necessarily to prepare himself before he presume to be a partaker of the holy Communion may evidently appear by five reasons :

First, because it is Gods Commandment. For if he commanded under the pain of death, that none <sup>P</sup> uncircumcised should eat the *Paschal Lamb* ; nor any circumcised

o 2 Theff. 1. 11. Col. 1. 12. Luke 20 35. Apoc. 3. 4. p Exod. 21. 48.

under four <sup>9</sup> *dayes preparation*: how much greater preparation doth he require of him, that comes to receive the Sacrament of his *Body and Bloud*, which as it *succeedeth*, so doth it exceed by many degrees the Sacrament of the *Passover*?

Secondly, because the *example of Christ* teacheth us so much: for he <sup>1</sup> *washed* his Disciples feet before he admitted them to eat of his *Supper*, signifying how thou shouldest lay aside all *unpurenness of heart* and *uncleanness of life*, and be furnished with *humility* and *charity*, before thou presumest to taste of his holy *Supper*.

Thirdly, because it is the counsel of the Holy Ghost; <sup>5</sup> *Let every man examine himself, and so let him eat, &c.* And if a man when he is to eat with an *Earthly Prince*, must consider diligently what is before him, and <sup>1</sup> *put a knife to his throat*, rather than commit any rudeness: How much more oughtest thou to prepare thy soul, that thou mayest behave thy self with all fear and reverence when thou art to feast at the holy Table of the *Prince of Princes*.

Fourthly, because it hath been ever the practice of all Gods Saints, to use holy preparation, before they would meddle with *Divine Mysteries*. David would not go near to Gods Altar, till he had first <sup>11</sup> *washed his hands in innocency*: much less shouldest thou, without due preparation, approach to the *Lords Table*. Abimelech would not give, nor David and his men would not eat the *Shew-bread* but on condition that their <sup>12</sup> *Vessels were holy*: How much less shouldest thou presume to eat the *Lords Bread*, or rather the bread which is the *Lords*, unless the Vessel of thy heart be first cleansed by repentance? And if the Lord required *Joshua* (as he had done *Moses* before) to <sup>x</sup> *put off his shoes*, in reverence of his Holyness, who was present in that place where he appeared with a sword in his hand, for the destruction of his enemies: how

<sup>9</sup> Exod. 2. 6.    <sup>r</sup> Joh. 13. 5.    <sup>s</sup> 1 Cor. 12. 28.    <sup>t</sup> Prov. 23. 1, 2.    <sup>u</sup> Psal. 26. 6.    <sup>w</sup> 1 Sam. 11. 4.    <sup>x</sup> Exod. 35.    *Josh. 5. 15.*



much rather shouldest thou put off all the *affections* of thine earthly conversation, when thou comest near that place, where *Christ* appeareth to the eye of thy faith, with *wounds in his hands and side*, for the redemption of his friends? And for this cause it is said; *That the<sup>y</sup> Lambs wife hath made her self ready for his Marriage*. Prepare therefore thy self, if thou wilt in this life be *betroted* unto *Christ* by *Sacramental grace*: or in Heaven *married* unto him by *eternal glory*.

Fifthly, because that God hath ever smitten with fearful judgements, those who have presumed to use his holy Ordinances without due fear and preparation; God set a <sup>2</sup> *flaming sword* in a *Cherubins* hand to smite our first Parents being defiled with sin, if they should attempt to go into *Paradise*, to eat the *Sacrament of the Tree of life*. Fear thou therefore to be smitten with the *Sword of Gods vengeance*, if thou presume to go to the Church with an impenitent heart, to eat the *Sacrament of the Lord of life*. God smote 50000 of the <sup>2</sup> *Bethshemites* for looking irreverently into his Ark; and kill'd <sup>b</sup> *Uzziah* with sudden death, for but *rash touching* of the Ark; and smote <sup>c</sup> *Uzza* with the *Leprosy* for meddling with the *Priests Office*, which pertained not unto him. The fear of such a stroke made *Ezechias* so earnestly to pray unto God, that he would not smite the people that wanted *time to prepare themselves as they should*, to eat the *Passover*: and it is said, that the Lord heard *Ezechiah*, and healed the people: intimating, that had it not been for *Ezechia's* prayer, the Lord had smitten the people for their want of due preparation. And the man who came to the *Marriage feast* without his *Wedding-garment*, or examining of himself, was examined of another: and thereupon bound hand and foot, and cast into utter darkness, Matthew 22. 12. And *S. Paul* tells the *Corinthians*, that for want of this preparation in

y Apoc. 19. 7.    2 Gen. 3. 24.    4 1 Sam. 6.    b 2 Chro. 26.  
c 2 Sam. 6.

*examining and judging themselves before they did eat the Lords Supper, God had sent that fearfull sickness among them; whereof <sup>d</sup> some were then sick, others weak, and many fallen asleep, that is, taken away by temporal death. Infomuch that the Apostle saith, that every <sup>e</sup> unworthy Receiver eats his own judgement, temporal if he repents, eternal if he repents not, and that in so hainous a measure, as if he were <sup>f</sup> guilty of the very Body and Blood of the Lord, whereof this Sacrament is a holy sign and seal. And Princes punish the indignity offered to their great seal, in as deep a measure, as that which is done to their own Persons, whom it representeth. And how hainous the guiltiness of Christs blood is, may appear by the misery of the Jewes ever since they wished <sup>g</sup> his blood to be on them and their Children. But then thou wilt say; It were safer to abstain from coming at all to the Holy Communion: Not so, for God hath threatned to <sup>h</sup> punish the wilfull neglect of his Sacraments, with eternal damnation both of body and soul. And it is the Commandement of Christ; <sup>i</sup> Take, eat; do this in remembrance of me: and he will have his Commandement under the penalty of his curse obeyed. And seeing that this Sacrament was the greatest token of Christs <sup>k</sup> love, which he left at his end to his friends whom he loved to the end, therefore the <sup>l</sup> neglect and contempt of this Sacrament must argue the contempt and neglect of his love and blood shedding: than which no sin in Gods account can seem more hainous. Nothing hinders why thou mayest not come freely to the Lords Table; but because thou had'st rather want the love of God, than leave thy filthy finnes. O come, but come a guest prepared for the Lords Table; seeing they are blessed, who are called to the <sup>m</sup> Lambs Supper. O come, but come prepared; because the*

<sup>d</sup> 1 Cor. II. 19.    <sup>e</sup> 1 Cor. II. 29.    <sup>f</sup> Vers. 27.    <sup>g</sup> Mat. 27. 15.    <sup>h</sup> Numb. 9. 13.    <sup>i</sup> Heb. 2. 9. Mat. 16. 1 Corinth. 11. 4 Joh. 13. 1.    <sup>l</sup> Heb. 10. 28, 29.    <sup>m</sup> Apo. 19. 9.

the efficacy of this Sacrament is received according to the proportion of the Faith of the Receiver.

This preparation consists in the serious consideration of three things: first, of the *worthiness of the Sacrament*, which is termed to *discern the Lords body*; secondly, of *thine own unworthiness*; which is to *judge thy self*: thirdly, of the *means*, whereby thou mayest become a *worthy Receiver*: called *Communication of the Lords body*.

### 1. Of the worthiness of the Sacrament.

THE *worthiness* of this Sacrament is considered three wayes: First, by the *Majesty of the Author* ordaining. Secondly, by the *preciousness of the Parts* whereof it consisteth. Thirdly, by the *excellency of the Ends* for which it was ordained.

#### 1. Of the Author of the Sacrament.

The *Author* was not any *Saint* or *Angel*, but our *Lord Jesus*, the eternal Son of God. For it pertaineth to *Christ onely*; under the *New Testament*, to institute a Sacrament, because he only can *promise* and *perform* the *grace* that it *signifieth*. And we were charged to *hear no voice but his in his Church*. How sacred should we esteem the *Ordinance* that proceedeth from so divine an *Author*!

#### 2. Of the parts of the Sacrament.

The parts of this blessed Sacrament are three. First, the *earthly signes* signifying. Secondly, the *Divine Word* sanctifying. Thirdly, the *heavenly graces* signified.

First, the *earthly signes* are *Bread* and *Wine*, in number two, but one in use.

Secondly, the *Divine Word* is the *Word of Christ's Institution*, pronounced with *prayers* and  *blessings*, by a

*n* Efficacia Eucharistiae non equaliter se habet quoad omnes fideles, sed pro ratione fidei communi tantum. Origen. • Matth. 1. 5, 7. p 1 Cor. 11. 23; &c. Prov. 9. 5.

lawful

lawful <sup>9</sup> Minister. The *Bread* and *Wine* without the *Word* are nothing; but as they were before; but when the *Word* cometh to those *Elements*; then they are made a *Sacrament*; and God is present with his own Ordinance, and ready to perform whatsoever he doth promise. The Divine *Words* of blessing do not *change* or *annihilate* the <sup>r</sup> substance of the *Bread* and *Wine*, (for if their substance did not remain, it could be no *Sacrament*;) but it changeth them in *use*, and in *name*. For, that which was before but *common* *Bread* and *Wine* to nourish mens *Bodies*; is after the *blessing* destinated to an holy use, for the *feeding* of the *Souls* of Christians. And where before they were called but *Bread* and *Wine*; they are now called by the name of those *holy things* which they signifie, *The body and blood of Christ*; the better to draw our *minds* from those *outward* *Elements* to the *Heavenly* *Graces*, which by the *sight* of our *bodies* they represent to the *spiritual eyes* of our *Faith*. Neither did Christ direct these words, *This is my body*, *This is my blood*, to the <sup>f</sup> *Bread* and *Wine*: but to his *Disciples*, as appears by the words going before; *Take ye, eat ye*. Neither is the *Bread* his *body*, but in the same sense that the *Cup* is the *New Testament*, viz. by a *Sacramental Metonymic*. And *Mark* notes plainly that the words, *This is my blood*, &c. was not pronounced by our *Saviour*, till after that all his *Disciples* had drunken of the *Cup*, *Mark* 14. 23, 24. And afterwards in respect of the natural substance thereof, he calls that the *fruit of the Vine*, which in respect of the *spiritual* signification there-

q Heb 5. 4. Num. 16. 40. 1 Cor. 10. 16. *Eucharistia Sacramentum non de aliorum manu quam presidentium sumimus*, Tert. l. de coron. c. 3. r *Qui est à terra panis percipiens vocationem Domini, non jam communis panis est, sed Eucharistia, ex duabus rebus constans terrena & caelesti*, Iren. l. 4. cap. 24. *Per Sacramentum corporis & sanguinis Domini divina efficitur consortes naturæ, & tamen esse non desinit substantia vel natura panis & vini*, Gelatius contra Eutic. f *Christus visibilia symbola, corporis & sanguinis appellatione honoravit, non naturam mutans, sed gratiam naturæ adjiciens*. Theodore Dialog. 1.



of, he had before termed *his Blood*. ver. 25. after the manner of terming all Sacraments. And Christ bids us not to *make him*, but to *do this in remembrance of him*; and he bids us eat not *simply his body*, but *his body* as it was *then broken*, and *his blood shed*, which S. Paul expounds to be *but the communion of Christs body*, and the *Communion of his blood*, that is, an effectual pledge that we are partakers of Christ, and of *all the merits of his body and blood*. And by the frequent use of this Communion, Paul will have us to *make a shew of the Lords death till he come* \* from heaven; and till we, as *Eagles shall be caught up into the* <sup>2</sup> *air to meet him* who is the blessed *Carcass* and life of our souls.

Thirdly, the *spiritual graces* are likewise two; the *Body of Christ*, as it was with the feeling of Gods anger due to us, *crucified*: and his *blood* as it was (in the like sort) *shed for the remission of our sins*. They are also in *number* two, but in *use* one, *viz. whole Christ*; with all his benefits offered to *all*, and given indeed to the *faithfull*. These are the three *integral parts* of this *blessed Sacrament*, the *Sign*, the *Word*, and the *Grace*. The *Sign* without this *Word*, or this *Word* without the *Signe* can do nothing, and both conjoynd are unprofitable without the *Grace* signified; but all three concurring, make an effectual Sacrament to a worthy Receiver. Some receive the *outward Sign* without the *spiritual Grace*, as *Judas*, who (as *Austin* saith) received the <sup>a</sup> *bread of the Lord*, but not the *Bread which was the Lord*. Some receive the *spiritual grace* without the *outward sign*, as this *Saint-Thief* on the Cross: and innumerable of the faithful, who *dying desire it*, but cannot receive it through some *externall impediments*: but the *worthy receivers* to their comfort receive *both*, in the *Lords Supper*.

t 1 Cor. 10. 16.

u 1 Cor. 11. 26.

x Act. 3. 11. Act. 1. 11.

y Heb. 8. 21.

z Matth. 24. 28.

a *Panem Domini, non panem Domini, Aug.*

Christ chose *Bread* and *Wine* (rather than any other Elements) to be the *outward* signes in this blessed Sacrament : first, because they are easie for *all sorts* to attain unto : secondly, to teach us, that as mans *temporal* life is chiefly nourished by *bread*, and cherished by *wine* ; so are our souls by his *body* and *bloud* sustained and quickened unto *eternal* life. Christ appointed *Wine* with the *Bread* to be the outward Signes in this Sacrament, to teach us ; first, that as the *perfect* nourishment of mans body consists both of *meat* and *drink* : so Christ is unto our souls not in *part*, but in *perfection* both *salvation* and *nourishment* : secondly, that by seeing the Sacramental Wine apart from the Bread, we should remember how all his *precious* bloud was *spilt* out of his *blessed* body, for the *remission* of our *sins*. The *outward* Signs the *Pastor* gives in the Church, and thou doest eat with the *mouth* of thy *body* : the *spiritual* grace Christ reacheth from heaven, and thou must eat it with the *mouth* of thy *Faith*.

3. Of the Ends for which this holy Sacrament was ordained

The excellent and admirable *Ends* or *fruits*, for which this blessed Sacrament was ordained, are *seven*.

Of the first End of the Lords Supper.

1. To keep Christians in a continual *remembrance* of that *propitiatory* sacrifice, which Christ *once* for all, offered by his *death* upon the *Cross*, to reconcile us unto God. Do this (saith Christ) in *remembrance* of me. And (saith the Apostle) *As oft as ye shall eat this bread and drink this cup, ye do shew the Lords death till he come*. And he saith, that (by this sacrament, and the Preaching of the Word) *Jesus Christ was so evidently set forth before the eyes of*

*c* David calls bread the strength of mans heart, Psa. 104. 15. *Isay* the stay of bread, cap. 3. 1. *Ezekiel* the staff of bread, cap. 4. 16. *Hommer*, *μνελ & ἀνδρῶν*. *d* Matth. 16. 16. *1* Corinth. 11. 26. *e* *1* Cor. 11. 26. *f* Gal. 3. 1. Heb. 9. 26. and 10. 12. and 1. 3. *Quotidie nobis Christus crucifigitur*, Aug. in Psa. 95.

the Galatians, as if he had been crucified among them: for the whole action representeth Christs death; the breaking of the bread blessed, the crucifying of his blessed body; and the pouring forth of the sanctified wine, the shedding of his Holy blood, Christ was once in himself really offered: but as oft as the Sacrament is celebrated: so oft is he spiritually offered by the faithful.

Hence the Lords Supper is called a *propitiatory Sacrifice*, not properly or really, but *figuratively*, because it is a memorial of that propitiatory Sacrifice, which Christ offered upon the Cross. And to distinguish it from that *real Sacrifice*, the Fathers call it the *unbloody Sacrifice*. It is also called the *Eucharist*, because that the Church in this action, offereth unto God the *Sacrifice of praise and thanksgiving* for her Redemption; effected by the true and *only expiatory* Sacrifice of Christ upon the Cross. If the sight of *Moabs* King, sacrificing on his walls his own sonne, to move his Gods to rescue him, 2 King. 3. 27. moved the assailing Kings to such pity, that they ceas'd their assault, and raised their siege: how should the spiritual sight of *God the Father*, sacrificing on the Cross *his only begotten Son*, to save thy soul, move thee to love *God thy Redeemer*, and to leave sin, that could not in justice be expiated by any meaner ransom?

*Of the second end of the Lords Supper.*

2. To confirm our Faith: for God by this Sacrament doth signify and seal unto us from Heaven; that according to the promise and new covenant which he hath made in

g Μετωνυμικός. *h* Incruentum sacrificium. If it be unbloody, because it is void of blood, then it is not Christs natural body: If because it is offered without shedding of blood, then it is not available for the remission of finnes. Heb. 9. 21. Christo cum Patre & Spir. sancto sacrificium panis & vini in fide & charitate sancta Ecclesia Catholica offerre non cessat. Aug. de fid. ad Per. diac. cap. 19. i Cum frangitur hostia, dum sanguis de calice in ore fidelium funditur, quid aliud quam Domini corporis in cruce immolatio ejusque sanguinis de latere effuso designatur. Can. dist. 2. d. consec. cum frangitur 37.

Christ,

*Christ*, he will truly receive into his grace and mercy all *penitent believers*, who duly receive this holy Sacrament; and that for the merits of the *death* and *passion* of *Christ*, he will as *verily* forgive them all their *sinnes*, as they are *made partakers* of this Sacrament. In this respect the holy Sacrament is called, <sup>k</sup> *The seal of the new Covenant and remission of sins*. In our greatest doubts, we may therefore, receiving this Sacrament, undoubtedly say with *Sampsons* Mother: <sup>l</sup> *If the Lord would kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have shewed all these things, nor would at this time have told us such things as these.*

*Of the third end of the Lords Supper.*

3. To be a pledge and *symbole* of the most near, and effectual *Communion* which Christians have with *Christ*; <sup>m</sup> *The cup of blessing, which we bless, is it not the Communion of the blood of Christ? The bread which we break, is it not the Communion of the body of Christ?* that is, a most effectual sign and pledge of our Communion with *Christ*. This Union is called, <sup>n</sup> *abiding in us*, <sup>o</sup> *joyning to the Lord*, <sup>p</sup> *dwelling in our hearts*; and set forth in the holy Scriptures by divers *similes*: First, of the *Vine* and *branches*. Secondly, of the <sup>q</sup> *head* and *body*. Thirdly, of the *foundation* and *building*. Fourthly, of *one loaf* confectioned of many grains. Fifthly, of the *matrimonial union* 'twixt Man and Wife, and such like. And it is *threefold* betwixt *Christ* and Christians. The first is *natural*, betwixt our *humane nature*, and *Christs* *divine nature*, in the person of the Word; The second is *Mystical*, betwixt our persons *absent* from the Lord, and the person of *Christ*, *God* and *Man*, into one *mystical bodie*; The third is *celestial*, betwixt our persons *present* with the Lord, and the person of

<sup>k</sup> Rom. 4. 11. Mat. 26. 28. 2 Cor. 11. 25. <sup>l</sup> Judg. 13. 61. <sup>m</sup> 1 Cor. 10. 16. <sup>n</sup> Joh. 14. 16, 23. <sup>o</sup> 1 Cor. 6. 17. <sup>p</sup> Eph. 3. 17. Joh. 15. 5. Eph. 6. <sup>q</sup> Eph. 2. 35. Col. 1. 18. Rom. 12. 4, 5. Eph. 5. 19, 20. 1 Cor. 10. 27. Eph. 5. 31, 32. Apo. 21. 2.



Christ in a *body glorified*; these three conjunctions depend each upon other: For, had not our nature been first *Hypostatically* united to the nature of God in the *second person*, we could never have been united to Christ in a *Mystical bodie*. And if we be not in this life (though absent) united to Christ by a *Mystical Union*, we shall never have Communion of glory with him in his *heavenly presence*.

The *Mystical Union* (chiefly here meant) is wrought betwixt Christ and us by the *Spirit* of Christ, apprehending us, and by our *Faith* (stirred up by the same *spirit*) apprehending Christ again. Both which Saint Paul doth most lively express; *I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus*. How can he fall away that holdeth, and is so firmly holden? This Union he shall best understand in his *mind*, who doth most feel it in his *heart*. But of all other times, this Union is best felt, and most confirmed, when we duly receive the *Lords Supper*. For then we shall sensibly feel our hearts knit unto Christ, and the *desire of our souls* drawn by *faith* and the *Holy Ghost*, as by the *cords of love*, nearer and nearer to his holiness.

From this *Communion with Christ*, there follow to the faithfull many unspeakable benefits.

As first, Christ took by *imputation* all their sinnes and guiltiness upon him, to satisfy *Gods Justice* for them; and he freely gives, by *imputation*, unto us all his righteousness in this life, and all his right unto eternal life, when this is ended; and counteth all the *good or ill* that is done unto us, as done unto his *own person*.

Secondly, there floweth from *Christs nature* into our nature, united to him, the *lively spirit* and *breath of grace*, which reneweth us to a spiritual life, and so sanctifieth our

<sup>7</sup> Ph. lipp. 3. 12. <sup>8</sup> 2 Cor. 13. 2. Rom. 4. 25. 1 Pet. 2. 15. Phil. 3. 9.  
<sup>1</sup> Mat. 25. 35. <sup>11</sup> Acts 9. 4. Mat. 25. 45. Zac. 12. 8.

*minds, wills, and affections, that we daily grow more and more conformable to the <sup>w</sup> Image of Christ.*

Thirdly, he bestoweth upon them all saving graces, necessary to attain eternal life; as the *sense of Gods love*, the *assurance of our election*, with *regeneration, justification, and grace to do good works*, till we come to live with him in his heavenly Kingdom. This should teach all true Christians to keep themselves as the *undefiled members* of Christs holy body, and to beware of all *uncleanness, and filthiness*; knowing, that they live in Christ, or rather, that *Christ liveth in them*. From this *Union* with Christ (sealed unto us by the *Lords Supper*) Saint Paul draweth arguments to withdraw the *Corinthians* from the pollution both of *Idolatry*, 1 Cor. 10. 16. and *Adultery*, 1 Cor. 16. 15, 16.

Lastly, from the former Communion 'twixt Christ and Christians there flows another Communion 'twixt Christians among themselves: Which is also lively represented by the Sacrament of the *Lords Supper*, in that the whole Church being *many*, do all communicate of *one bread* in that holy action; *we being many are one bread and one body*; for we are all partakers of that one bread; that is, the bread which we eat in the Sacrament, is but *one*, though it be confected of *many* grains; so all the faithfull, though they be *many*, yet are they but *one mystical body* under *one head*, which is Christ. Our Saviour prayed *a five times* in that prayer which he made after his last Supper, that his Disciples might be *one*, to teach us at *once*, how much this *Unity* pleaseth him. This *Union* betwixt the faithfull, is so *ample*, that no distance of place can part it; so strong, that death cannot dissolve it; so durable, that time cannot wear it out; so effectual, that it breeds a fervent love betwixt those who never saw one anothers face. And this *conjunction of souls* is termed the *b Communion of Saints*,

<sup>w</sup> Eph. 4. 5. Rom. 8. 29.    <sup>x</sup> 2 Cor. 3. 18. Joh. 15. 5. Joh. 1. 10.    <sup>y</sup> 2 Cor. 8. 3, 4, 6, 7, 19.    <sup>z</sup> 1 Cor. 10. 17.    <sup>a</sup> Joh. 17. 11, 21, 22, 24, 26.    <sup>b</sup> 1 Cor. 4. 13.

which Christ effecteth by six special means. First, by governing them all by <sup>c</sup> one and the same *holy Spirit*. Secondly, by enduing them all with one and the same *Faith*. Thirdly, by shedding abroad his *own* <sup>d</sup> love into all their hearts. Fourthly, by <sup>e</sup> regenerating them all by one and the same *Baptisme*. Fifthly, by <sup>f</sup> nourishing them all with one and the same *spiritual food*. Sixthly, by being one <sup>g</sup> quickning Head of that one body of his Church, which he reconciled to God *in the body of his flesh*. Hence it was, that the multitude of believers <sup>h</sup> in the *primitive Church*, were of one heart, and one soul, in truth, affection, and compassion. And this should teach Christians to love one another, seeing they are all members of the same holy, and mystical Body, whereof Christ is Head. And therefore they should have all a *Christian sympathie*, and fellow-feeling to rejoyce one in anothers joy, to condole one in anothers grief, to bear with one anothers infirmity, and mutually to relieve one anothers wants.

*Of the fourth End of the Lords Supper.*

4. To feed the souls of the faithful in the assured hope of life everlasting: For the Sacrament is a sign, and a pledge unto as many as shall receive the same according to Christs institution; that he will according to his promise, by the virtue of his crucified body, and blood, as verily feed our souls to life eternal, as our bodies are by Bread and Wine nourished to this temporal life. And to this end Christ in the action of the Sacrament, <sup>i</sup> really giveth his very Body and Blood to every faithful Receiver. Therefore the Sacrament is called the <sup>k</sup> *Communion of the body*

<sup>c</sup> Eph. 4. 5. <sup>d</sup> Rom. 5. <sup>e</sup> Tit. 3. 5. <sup>f</sup> Eph. 4. 5. <sup>g</sup> 1 Cor. 10. 7. <sup>h</sup> 1 Corinth. 11. 33. <sup>i</sup> Col. 1. 18, and 22. <sup>k</sup> Act. 4. 32.  
<sup>i</sup> Audio quid verba sonent: neque enim mortis tantum ac resurrectionis suae beneficium nobis offert Christus, sed corpus ipsum in quo passus est ac surrexit, concludo realiter, hoc est, verè nobis in cæna dari Christi corpus, ut sit animis nostris in cibum salutare, Calv. in Com. in 2 Cor. 11. vers. 25. <sup>k</sup> 1 Cor. 10. 16.

and blood of the Lord. And<sup>1</sup> communication is not of things absent but present: neither were it the Lords Supper, if the Lords Body and Blood were not there. Christ is verily present in the Sacrament by a double Union: whereof the first is *spiritual*, 'twixt Christ, and the worthy Receiver; the second is *Sacramental*, 'twixt the Body and Blood of Christ, and the outward signes in the Sacrament. The former is wrought by means that the *same holy Spirit*, dwelling in Christ and in the Faithfull,<sup>m</sup> incorporateth the Faithful, as Members unto Christ their Head, and so makes them one with Christ, and partakers of all the *Graces*, *Holiness*, and *eternal Glory* which is in him; as sure, and as verily as they hear the words of the promise, and are partakers of the outward signes of the holy Sacrament. Hence it is, that the *Will* of Christ is a true Christians *will*; and the Christians *life is Christ*, who liveth in him, *Galatians 2. verse 20*. If you look to the things that are united, this Union is *essential*; if to the *truth* of this Union, it is *real*; if to the *manner* how it is wrought, it is *spiritual*. It is not our Faith that makes the Body and Blood of Christ to be present, but the *Spirit* of Christ dwelling in him and us. Our *Faith* doth but receive, and *apply* unto our souls those heavenly graces which are offered in the Sacrament.

The other being the *Sacramental Union*, is not a *Physical*, or *Local*, but a *spiritual* conjunction of the earthly signes, which are Bread and Wine, with the heavenly Graces, which are the *Body and Blood of Christ*, in the act of receiving; as if by a *mutual relation*, they were but *one*, and the *same thing*. Hence it is, that in the same<sup>n</sup> instant

<sup>1</sup> Quod se nobis communicat, id sit arcanâ Spiritus Sancti virtute, quæ res locorum distantia se junctas, ac procul dissitas, non modo agere, sed conducere in unum potest. Cal. in 1 Cor. II. 27. <sup>m</sup> Hæc (sc. corpus & sanguis Domini) accepta atque hausta id efficiunt ut & nos in Christo, & Christus in nobis sit. Hil. 8. de Trin. Jam corpus Christi meo corpori sociatum est, & sanguis ejus meas ornavit genas. B. Agnet. dict. apud Amb. n Corpus non adest cum pane alius, id est, simul loco, sed opus, id est, simul tempore.



of time that the worthy Receiver eateth with his mouth the *Bread* and *Wine* of the *Lord*, he eateth also with the mouth of his Faith, the very *Body* and *Blood* of Christ. Nor that <sup>o</sup> Christ is brought down from Heaven to the Sacrament, but that the holy *Spirit* by the Sacrament, lifts up his minde unto Christ, not by any *local mutation*, but by a devout *affection*; so that in the holy <sup>p</sup> contemplation of Faith, he is at that *present with Christ, and Christ with him*. And thus believing and meditating how Christ his Body was crucified, and his precious Blood shed for the remission of his sinnes, and the reconciliation of his Soul unto God; his Soul is hereby *more effectually fed* in the assurance of Eternal life, than Bread and Wine can nourish his Body to this temporal life. There must be therefore of necessity in the Sacrament, both the outward signes to be *visibly* seen with the *Eyes of the body*, and the Body and Blood of Christ to be *spiritually* discerned with the *Eye of Faith*. But the form how the Holy Ghost makes the Body of Christ, being *absent* from us in place, to be *present* with us by our union, Saint Paul termes a <sup>q</sup> great *Mystery*, such as our understanding cannot worthily comprehend. The Sacramental Bread and Wine therefore are not *bare signifying Signes*, but such as wherewith Christ doth indeed *exhibit* and *give* to every *worthy Receiver* <sup>r</sup> not onely his divine *virtue* and *efficacy*, but also his very *Body* and *Blood*, as verily as he gave to his Disciples the *Holy*

<sup>o</sup> *Quum cena coelestis sit actio, minime absurdum est Christum in cælo manentem à nobis recipi*, Calv. in 1 Cor. 11. 25. <sup>p</sup> *Fidem mitte in cælum & tum in terris tanquam presentem tenuisti*, Aug. Epi. 11. 25. *Fidem cum dico, non intelligo quamlibet opinionem, sed fiduciam qua quum audis panem tesseram esse corporis Christi, non dubitas impleri à Domino, quod verba sonant; corpus quod nequaquam cernis spiritua'e esse tibi alimentum, vimque ex Christi carne vivificam in nos per spiritum diffundi*, Calv. ibid. <sup>q</sup> Eph. 5. 32. <sup>r</sup> *Ego tunc nos demum participari Christi bonis agnosco postquam Christum ipsum obtinemus. Obtinetur non tantum quum pro nobis factum fuisse, victimam credimus: sed dum in nobis habitat dum ejus sumus membra, ex carne ejus, dum in unam denique substantiam (ut loquitur) cum ipso coalescimus*. Calv. ibid.

*Ghost* by the sign of his *sacred Breath*; or *health* to the diseased by the *Word* of his *mouth*, or *touch* of his *hand*, or *garment*. And the apprehension by *Faith* is more forcible than the exquisitest *comprehension* of *Sense* or *Reason*. To conclude this point; this holy *Sacrament* is that *blessed Bread*, which being eaten, opened the eyes of the <sup>f</sup> *Emanites*, that they *knew Christ*. This is that *Lordly Cup*, by which <sup>t</sup> we are all made to *drink into one Spirit*. This is that *Rock* flowing with <sup>u</sup> *honey*, that reviveth the fainting spirits of every true *Jonathan*, that tastes it with the *mouth* of *Faith*. This is that <sup>w</sup> *Barley Loaf*, which tumbling from above, strikes down the tents of the *Midianites* of infernal darkness. *Elias* Angelical <sup>x</sup> *Cake* and *water* preserved him fourty daies in *Horeb*; and <sup>y</sup> *Manna* (*Angels food*) fed the *Israelites* fourty years in the *Wilderness*: but this is that <sup>z</sup> *true Bread* of life, and heavenly *Manna*, which if we shall *duly* eat, will nourish our souls for ever unto life <sup>a</sup> *eternal*. How then should our souls make unto *Christ* that request from a *spiritual* desire, which the *Capernaïtes* did from a *carnal* motion? <sup>b</sup> *Lord evermore give us this Bread*.

*The fifth End of the Lords Supper.*

5. To be an assured pledge unto us of our resurrection. The Resurrection of a Christian is two-fold. First, the <sup>c</sup> *spiritual* Resurrection of our soules, in this life, from the death of *sinne*, called the *first Resurrection*; because that by the *Trumpet-voice* of *Christ*, in the *Preaching* of the *Gospel*, we are raised from the death of *sinne* to the life of *grace*: <sup>d</sup> *Blessed and holy is he* (saith *Saint John*) *who hath part in the first Resurrection*; for, on such the second death hath no power. The <sup>e</sup> *Lords Supper* is both a mean

f Luke 24. 30, 31. t 1 Cor. 13. u 1 Sam. 14. 27. w Judg. 7. 13. x 1 Kings 18. 6, 7. y Psal. 78. 24, 25. Numb. 16. 35. z Joh. 6. 32, 39, 40. a Joh. 6. 51, 58. b 1 Joh. 6. 34. c Joh. 5. 25. Rom 6. 4, 5, 12. d Apoc. 20. 6. e Hinc apud priscos Sacramentum baptismi appellatur Salus; Sacramentum vero Domini corporis Vita, Aug. lib. 1. de peccatorum meritis, cap. 12.

and

and a pledge unto us of this spiritual, and first Resurrection. <sup>f</sup> He that eateth me, even he shall live by me. And then we are fit Guests to sit at the Table with Christ; when, like Lazarus, we are raised from the death of sinne, to newness of life.

The truth of this first Resurrection will appear by the motion wherewith they are internally moved; for if, when thou art moved to the duties of Religion, and practice of Piety, thy heart answereth, with Samuel, <sup>h</sup> Here I am, speak, Lord, for thy servant heareth; And with David, <sup>i</sup> O God, my heart is ready; and with Paul, <sup>k</sup> Lord what wilt thou have me to do? Then surely thou art raised from the death of sinne, and hast thy part in the first resurrection: but if thou remainest ignorant of the true grounds of Religion, and findest in thy self a kind of secret loathing of the exercises thereof, and must be drawn, as it were, against thy will, to do the works of Piety, &c. then surely thou hast <sup>l</sup> but a name that thou livest, but thou art dead, as Christ told the Angel of the Church of Sardis; and thy soul is but as salt to keep thy body from stinking.

Secondly, the corporal resurrection of our bodies at the last day, which is called, the second resurrection, which freeth us from the first death. <sup>m</sup> He that eateth my flesh, and drinketh my blood, hath eternal life, and I wil raise him up at the last day: For this Sacrament signifieth, and sealeth unto us, that Christ dyed and rose again for us, and that his <sup>n</sup> flesh quickneth, and nourisheth us unto eternal life, and

<sup>f</sup> Joh. 6. 57. <sup>g</sup> Joh. 17. 2. <sup>h</sup> 1 Sam. 3. <sup>i</sup> Psal. 108. 1. <sup>k</sup> Acts 9. 9. <sup>l</sup> Apoc. 3. 1. <sup>m</sup> Joh. 6. <sup>n</sup> Hinc panis & vinum à veteribus nominantur symbola resurrectionis. Con. Nicen. Joh. 6. 51: Caro Christi non in sese, sed in verbo ipsi hypostatice unito vivifica est, Cyr. in Joh. 10. 13. Et quia est proprio caro verbi cuncta vivificantis, Synod. Eph. Directa fide ad Reginas. Vivificat. 1. Ratione meriti obedientia, quia Christi caro pro credentibus oblata fuit in Sacrificium. 2. Ratione copulationis nostrae cum Christo, quia non possumus ad Deum vitae fontem perungere, nisi carne illa Christi mediante, & quatenus carni illi quasi membra sumus insiti. Caro non prodest, Joh. 6. 63. Carnalis opinio non conveniens cum mysterio manducationis carnis Christi.

that therefore our bodies shall surely be raised to eternal life at the last day. For seeing our *head* is risen, all the *members* of the body shall likewise surely rise again: For how can those bodies which (being the *weapons of righteousness*, Rom. 16. 13. *Temples of the Holy Ghost*, 1 Cor. 6. 19. and *members of Christ*) have been <sup>o</sup> fed and nourished with the *Body and Bloud* of the *Lord of life*, but be raised up again at the last day? And this is the cause that the bodies of the Saints, being dead, are so reverently buried, and laid to sleep in the *LORD*. And their *burial places* are termed, the *P beds and dormitories* of the *Saints*. The Reprobate shall arise at the last day; but by the Almighty power of Christ, as he is *Judge*, bringing them as Malefactors out of the Goal to receive their sentence, and deserved execution: but the Elect shall arise by virtue of *Christs Resurrection*, and of the Communion which they have with him, as with their *Head*. And *his resurrection* is the <sup>a</sup> cause, and assurance of ours. The <sup>r</sup> Resurrection of Christ, in a Christians peculiar Faith: the *Resurrection* of the dead, is the *Child of Gods chiefest confidence*. Therefore Christians in the Primitive Church, were wont to salute one another in the morning with these Phrases: *The Lord is risen*; and the other would answer; *True, the Lord is risen indeed*.

*The sixth End of the Lords Supper.*

6. To seal unto us the assurance of everlasting life. Oh, what more wished or beloved than *life*? Or what do all men naturally more either fear or abhor than *death*? Yet is this *first death* nothing, if it be compar'd with the *second*

o Quomodo negant carnem capacem esse resurrectionis qua sanguine & corpore Christi nutritur? Iren. lib. 4. cap. 34. p Isa. 26. 19, 20. q Christi resurrectio in qua nostra inititur, communis resurrectionis Fidejussor est. Theod. r Mortuum esse Christum etiam Pagani credunt: resurrexisse verò propria Fides est Christianorum, l. 19. con. Faust. c. 19. Tota fiducia Christianorum est resurrectio mortuorum. Tert. lib. 5. de resurrect. Carn. I Κύρις ἀνέστη, ὁ ὁ θς ἀνέστη. c Omniaum terribilium terribilissimum mors, Arist.

death:



death: neither is this life any thing worth in comparison of the life to come. If therefore thou desirest to be assured of eternal life, prepare thy self to be a worthy receiver of this *blessed Sacrament*. For our Saviour assureth us, *"That if any man eat of this bread, he shall live for ever: And the bread that I will give, is my flesh, which I will give for the life of the world.* He therefore who duly eateth of this holy Sacrament, may truly say; not onely *Credo vitam aternam*, I believe life everlasting, but also, *Edo vitam aternam*, I eat life everlasting. And indeed this is the *true tree of life*, which GOD hath planted in the midst of the *Paradise of the Church*, and whereof he hath promised to *"give every one that overcometh, to eat.* And this tree of life by infinite degrees excelleth the *tree of life* that grew in the *Paradise of Eden*; for that had his root in the earth, this from heaven; that gave but life to the body, this to the soul; that did but preserve the life of the living, this restoreth life to the dead. The *"leaves of this Tree heal the Nations* of believers, and yet yields every moneth a new manner of fruits, which nourisheth them to life everlasting. Oh, blessed are they who often eat of this Sacrament! at least, *once every moneth*, taste anew of this renewing fruit, which Christ hath prepared for us at his Table, to heal our infirmities, and to confirm our belief of life everlasting.

*Of the seventh End of the Lords Supper.*

7. To bind all *Christians*, as it were by an *y oath of fidelity*, to serve the one onely true God, and to admit no other propitiatory sacrifice for sinnes, but that one real sacrifice which by his death Christ once offered, and by which he finished the sacrifice of the Law, and effected eternal redemption, and righteousness for all believers; and so to remain for ever a publick mark of profession, to distinguish

*u* Joh. 6. 51. *w* Apoc. 2. 7. *x* Apoc. 22. 6. *y* Milites sacramento erant jurati & obstricti ad præstandum soli Imperatori fidelitatem & obedientiam.

Christians from all Sects, and false Religions. And seeing that in the *Mass* there is a *strange Christ* adored, not he that was born of the Virgin *Mary*, but one that is made of a *Wafer-Cake*; and that the offering up of this *Bread* God is thrust upon the Church, as a *propitiatory sacrifice* for the quick and the dead; all true Christians upon the danger of wilful perjury before the Lord chief Justice of Heaven and Earth, are to detest the *Mass*, as the Idol of indignation, which is most derogatory to the all-sufficient world-saving merits of Christs death, and Passion: For by receiving the Sacrament of the *Lords Supper*, we all swear that all *real Sacrifices* are ended by our Lords death; and that his *body* and *blood* once crucified and shed, is the *perpetual food*, and nourishment of our Souls.

2. *How to consider thine own unworthiness.*

A Man shall best perceive his own *unworthiness*, by examining his life according to the *ten Commandments* of Almighty God. Search therefore what duties thou hast omitted, and what vices thou hast committed, contrary to every one of the Commandments; remembering that without <sup>2</sup> *repentance*, and Gods mercy in Christ, the *curse of God* (containing all the miseries of this life, and everlasting torments in hell fire, when this is ended) is due to the breach of the least of Gods Commandments. And having taken a *due survey* both of thy sins, and miseries, retire to some secret place, and there putting thy self in the sight of the Judge as a *guilty Malefactor* standing at the Bar to receive his sentence, bowing thy *knees* to the earth, smiting thy *breast* with thy fists, and bedewing thy cheeks with thy tears, confess thy sinnes, and humbly ask him mercy and forgiveness, in these, or the like words.

<sup>2</sup> Deuteron. 27. 26. Galat. 3. 20.

*An humble Confession of finnes, to be made unto God before the receiving of the holy Communion.*

**O** GOD, and heavenly Father, when I consider the goodness which thou hast ever shewed unto me, and the wickedness which <sup>a</sup> *I have committed against heaven, and against thee*, I am ashamed of my self, and confusion seems to cover my face as a veile; for, which of thy *Commandments* have I not transgressed? O Lord I stand here guilty of the breach of all thy holy Lawes. For the love of my heart hath not so intirely cleaved unto thy <sup>b</sup> Majesty, as to *vain, and earthly things*: I have not <sup>c</sup> *feared thy Judgements*, to deterr me from finnes, nor trusted to thy *promises*, to keep me from doubting of my *temporal*, or from *despairing* of mine eternal state. I have made the rule of thy <sup>d</sup> *divine worship* to be *what my minde thought fit*, not what thy *Word prescribed*; finding my heart more prone to remember my *blessed Saviour* in a *painted picture* of *mans device*, rather than to behold him <sup>e</sup> *crucified* in his *Word and Sacrament*, after his own ordinance. Where I should never use thy <sup>f</sup> *name* (whereat all *knees do bow*) but with *religious reverence*, nor any part of thy worship without due *preparation and zeal*; I have blasphemously abused thy holy name to *rash* and <sup>g</sup> *customary oathes*; yea, I have used oathes by thy sacred name, as false covers of my *filthy sins*. And I have bin present at thy service oft times more for *ceremonie* than *conscience*, and to please men more than to please thee, my gracious God.

Where I should sanctifie thy <sup>h</sup> *Sabbath day*, by being present at *publick exercises* of the Church, and by *medita-*

<sup>a</sup> Luke 15. <sup>b</sup> The first Commandment. Deut. 6. 5. Mat. 12. 37. 38. <sup>c</sup> Lev. 19. 14. Psal. 38. 8. <sup>d</sup> The second Commandment. Deut. 12. 32. Mat. 15. 9. <sup>e</sup> Gal 3. 1. <sup>f</sup> The third Commandment. Phil. 2. 10. Eccl. 4. 17. 1 Kings 19. 10. Jer. 5. 10. <sup>g</sup> Here confess thy rash and false swearing. <sup>h</sup> The fourth Commandment. Acts 20. 7. 1 Cor. 16. 2.

ting privately on the word and works of God, and by visiting the sick, and relieving of my poor brethren. <sup>i</sup> Alas, I have thought those holy Exercises a burden, because they hindred my vain sports; yea, I have spent many of thy Sabbaths in my own prophane pleasures, without being present at any part of thy divine worship.

Where I should have given all due reverence to my Natural, Ecclesiastical, and Politick <sup>k</sup> Parents, I have not shewed that measure of duty and affection to my Parents, which their care and kindness hath deserved. I have not had thy Ministers in such singular love <sup>l</sup> for their works sake, as I ought; but I have taunted at their zeal, and hated them because they reprov'd me justly. And I have carried my self contemptuously against thy <sup>m</sup> Magistrates and Ministers, though I knew that it is thine ordinance that I should be obedient unto them.

Where I should be <sup>n</sup> slow to wrath, and <sup>o</sup> ready to forgive offences, and not suffer the Sun to go down upon my wrath, but to do good for evil, loving my very enemies for thy sake; I, alas, for one sorry word, have burst out into open rage, and harbouring thoughts of mischief in my heart, I have preferred to feed on mine own malice, rather than to eat of thy holy Supper.

Where I should keep my minde from all <sup>p</sup> filthy lusts, and my Body from all uncleanness; O Lord, I have defiled both, and made my heart a cage of all impure thoughts, and my minde a very Sty of the unclean Spirit. Yea the

<sup>i</sup> Here confess thy travelling on the Sabbath, and thy leaving the holy exercise to go to sporting or feasting. <sup>k</sup> The fifth Commandment.

<sup>l</sup> 1 Thess. 9. 13. Gal. 4. 15. <sup>m</sup> Here confess thy disobedience to thy parents, Ministers, Magistrates, Masters, or Tutors. <sup>n</sup> The

sixth Commandment. Prov. 19. <sup>o</sup> Eph. 4. 1, 31. Mat 5. 4. Here

confess thy hastiness and fury, and if thou hast been any way the cause of any mans death unjustly or cruelly. <sup>p</sup> The seventh commandment.

<sup>i</sup> Thess. 4. 3. &c. Rom. 6. 13. Here confess unto God thy secret pollutions, fornications, or adultery, if Satan hath so far prevailed over thee.



remedy which thou (Lord) hast ordained for *incontinency* could not contain me within the bounds of *Chastity*; for by doting on *Beauty*, whose ground is but dust, Satan hath bewitched my flesh to lust after *strange flesh*.

Where I should have lived in <sup>a</sup> *uprightness*, <sup>a</sup> giving every man his due, being contented with mine own estate, and living conscionably in my *lawful calling*, should be ready (according to mine ability) to send and <sup>b</sup> give unto the poor, O Lord, I have by <sup>c</sup> *oppression, extortion, bribes, cavillation*, and other *indirect dealings*, under pretence of my *Calling* and *Office*, robbed and purloyned from my fellow Christians; yea I have received and suffered Christ, where I was trusted many a time, in his *poor members*, to stand hungry, cold, and naked at my door, and hungry, cold, and naked to go away succourless as he came; and when the leanness of his *cheeks* pleaded pitty, the hardness of my heart would shew no *compassion*.

Where I should have made conscience to <sup>d</sup> *speake the truth in simplicity*, without any falshood, prudently judging aright, and <sup>e</sup> *charitably* construing all things in the best part, and should have defended the <sup>f</sup> *good name* and *credit* of my neighbour, alas (vile wretch that I am!) I have <sup>g</sup> *belyed* and *slandered* my fellow brother, and as soon as I heard an *ill report*, I made my *tongue* the *instrument* of the *Devil*, to blazon that abroad unto others, before I knew the truth of it my self: I was so far from speaking a good word, in defence of his *good name*, that it tickled my heart in secret to hear one that I envied, to be taxed with such a blemish, though I knew that other wise the

z. The eighth Commandment. a Eph. 4. 23. b Luke 6. 34, 35. Lev. 25. 35. c Here confess, if thou hast secretly stolen, or openly robbed any thing, or hast detained from any fatherless child that which is his by right. d The ninth Commandment. Zac. 8. 19. Matth. 10. 16. e 1 Cor. 13. 7. f Mat. 1. 18, 19. g Ps. 50. 20. Ps. 15. 3. Here confess if thou hast belyed, or slandered thy neighbour, or not spoken the truth to clear his innocency when thou wast called thereunto.

graces of God shined in him in abundant measure. I made jests of officious, and advantage of pernicious lyes; herein shewing my self a right <sup>h</sup> Cretian rather than an upright Christian.

And lastly (O Lord) where I should have rested <sup>i</sup> fully contented with that portion which thy Majesty thought meetest to bestow upon me in this Pilgrimage, and rejoiced in another's good as in my own: Alas, my life hath been nothing else but a greedy lusting after this neighbours house, and that neighbours land; yea, secretly wishing such a man dead, that I might have his living or office, coveting rather those things which thou hast bestowed on another, than being thankfull for that which thou hast given unto my self. Thus I, O Lord, who am a carnal sinner, and sold under sin, have transgressed all thy holy and spiritual Commandements, from the first to the last, from the greatest unto the least; and here I stand guilty before thy judgement-seat of all the breaches of all thy Laws, and therefore lyable to thy curse, and to all the miseries that Justice can powre forth upon so cursed a creature. And whither shall I go for deliverance from this misery? Angels blush at my rebellion, and will not help me: Men are guilty of the like transgression, and cannot help themselves? shall I then despair with Cain? or make away my self with Judas? No, Lord; for that were but to end the miseries of this life, and to begin the endless torments of Hell: I will rather appeal to thy <sup>k</sup> Throne of Grace, where mercy reigns, to pardon aboundig sinnes; and out of the depth of my miseries I will cry with David for the <sup>l</sup> depth of thy mercies. <sup>1a</sup> Though thou shouldest kill me with afflictions, yet will I, like Job, put my trust in thee. Though thou shouldest drown me in the Sea of thy displeasure, with Jonas, yet will I catch such hold on thy Mercy, that I will be taken up dead, clasping her with

<sup>h</sup> Tit. 1. 12.    <sup>i</sup> The tenth Commandment, Heb. 13. 5. 1 Tim. 6. 6. Phil. 4. 11, 12.    <sup>k</sup> Heb. 4.    <sup>l</sup> Ps. 130. 1.    <sup>m</sup> Job 13. 12.

both my hands : And though thou shouldest cast me into the bowels of Hell, as *Jonas* into the Belly of the *Whale*, yet from thence would I cry unto thee, *Jonah* 2. 2. O God, the Father of Heaven ; O *Jesus Christ* the Redeemer of the World ; O Holy Ghost my Sanctifier, three Persons, and one eternal God, have mercy upon me a miserable sinner. And seeing the goodness of thine own nature first moved thee to send thine only begotten Sonne to dye for my sinnes, that by his death I might be reconciled to thy Majesty ; O reject not now my penitent Soul, who being displeased with her self for sinne, desireth to return to serve, and please thee in newness of life ; and reach from heaven thy helping hand to save me thy poor servant, who am ( like *Peter* ) ready to sink in the Sea of my sins and misery. Wash away the multitude of my sinnes with the merits of that blood, which I believe that thou hast so abundantly shed for penitent sinners.

And now that I am to receive this day the blessed Sacrament of thy precious Body and Blood, O Lord, I beseech thee, let thy holy Spirit, by the Sacrament, seal unto my soul, that by the merits of thy death and passion all my sinnes are so freely and fully remitted and forgiven that the curse and judgements which my sinnes have deserved, may never have power either to confound me in this life, or to condemn me in the world which is to come : For my stedfast faith is, that thou hast dyed for my sinnes, and risen again for my justification, *Rom. 4. ult.* This I believe, O Lord help my unbelief. Work in me likewise, I beseech thee, an unfeigned Repentance, that I may heartily bewail my former sins, and loath them, and serve thee henceforth in newness of life, and greater measure of holy devotion ; and let my soul never forget the infinite love of so sweet a Saviour, that hath layd down his life to redeem so vile a sinner. And grant, Lord, that having received these seals and pledges of my Communion with thee, thou mayest henceforth so dwell by thy Spirit in me, and I so

live

live by *Faith* in thee, that I may carefully walk all the dayes of my life in *godliness* and *piety* towards thee, and in *Christian love* and *charity* toward all my Neighbors, that living in thy *fear*, I may die in thy *favour*, and after death be made partaker of *eternal life*, through Jesus Christ, my Lord and onely Saviour, *Amen*.

3. Of the means whereby thou may'st become  
a worthy Receiver.

THESE means are duties of two sorts; the former respecting GOD, the latter our Neighbour. Those which respect God, are three: First, *sound knowledge*; Secondly, *true faith*; Thirdly, *unfeigned repentance*. That which respecteth our Neighbour, is but one, *sincere Charity*.

1. Of sound Knowledge, requisite in a worthy  
Communicant.

Sound Knowledge is a *sanctified understanding* of the first Principles of Religion: As first, of the *Trinity of Persons in the Unity of the God-head*. Secondly, of the *Creation of Man, and his Fall*. Thirdly, of the *curse and misery due to sin*. Fourthly, of the *Natures and Offices of Christ, and redemption by faith in his death, especially of the doctrine of the Sacrament sealing the same unto us*. For as an house cannot be built unless the *foundation* be first laid, so no more can Religion stand unless it be first grounded upon the *certain knowledge* of Gods Word. Secondly, if we know not Gods Will, we can neither *believe* nor do the same. For as worldly busineses cannot be done but by them who have skill therein, so without knowledge must men be much more ignorant in *divine and spiritual matters*. And yet in *temporal* things a man may do much by the *light of nature*; but in *religious mysteries*, the more men rely upon *natural reason*, the further we are

2 Heb. 6. 1, 2. Joh. 17. 3. 1 Tim. 2. 4. 2 Cor. 12. 5. 0 1 Cor.  
2. 4. Rom. 8. 7. S 4 from



from comprehending *spiritual truth*. Which discovers the fearful estate of those who receive without *knowledge*, and the more fearful estate of those Pastors who minister unto them without *Catechising*.

2. Of sincere Faith, required to make a worthy Communicant.

*Sincere Faith* is not a bare knowledge of the Scriptures, and first grounds of Religion (for that <sup>p</sup> Devils and Reprobates have in an excellent measure, and do believe it and tremble) but a true persuasion, as of all those things whatsoever the Lord hath revealed in his Word, so also a particular application unto a mans own soul of all the promises of mercy which God hath made in Christ to all believing sinners: And consequently, that Christ and all his merits do belong unto him as well as to any other. For first, if we have not the righteousness of Faith, the Sacrament <sup>q</sup> seals nothing unto us, and every man in the Lords Supper receiveth so much as he believeth. Secondly, because that without Faith we communicating on earth cannot apprehend Christ in heaven; for as he <sup>r</sup> dwelleth in us by Faith, so by Faith we must likewise eat him. Thirdly, because that without faith we cannot be persuaded in our consciences, that our receiving is <sup>s</sup> acceptable unto God.

3. Of the unfeigned repentance requisite for a true Communicant.

<sup>t</sup> True repentance is a holy change of the mind, when upon the feeling sight of Gods mercy, and of a mans own misery, <sup>u</sup> he turneth from all his known and secret sinnes, to <sup>v</sup> serve God in holiness and righteousness all the rest of his dayes. For as he that is gluttoned with meat is not apt to eat bread, so he that is stuffed with sinnes is not fit to receive Christ: And a Conscience defiled with wilful <sup>x</sup> filthiness, makes the use of all holy things, unholy unto us. Our

p Jam 3. 19. Heb. 4. 2. q Rom. 4. 11. r Eph. 3. 17. s Heb. 11. 6. Rom. 14. 23. t Isa. 55. 7. Eze. 33. 11. u Act. 26. 29. and 3. 19. v Luke 1. 74, 75. x Heb. 2. 13, 14. Tit. 1. 15. sacrificed

sacrificed spotlesse Pascheover cannot be eaten with the fowre leaven of malice and wickedness, saith *Paul*, 1 *Cor.* 5. 8. Neither can the old bottles of our corrupt and impure consciences retain the new Wine of *Christs* precious Blood, as our Saviour saith, *Mark* 2. 22. We must therefore truly repent, if we will be worthy partakers.

4. *The dutie to be performed in respect of our Neighbor, is Charitie.*

*Charitie* is a hearty forgiving of others who have offended us, and after reconciliation, an outward unfained testifying of the inward affections of our hearts by gestures, words and deeds, as oft as we meet, and occasion is offered: For first, without love to our neighbour, y no sacrifice is acceptable unto God. Secondly, because one chief end wherefore the *Lords Supper* was ordained is, to confirm <sup>2</sup> Christians love one towards another. Thirdly, no man can assure himself that his own sins are forgiven of God, if his heart cannot yield to <sup>3</sup> forgive the faults of men that have offended him.

Thus far of the first sort of duties which we are to perform before we come to the *Lords Table*, called *Preparation*.

2. *Of the second sort of duties which a worthy Communicant is to perform at the receiving of the Lords Supper, called Meditation.*

**T**His Exercise of spiritual *Meditation* consists in divers points.

First, when the Sermon is ended, and the *Banquet* of the *Lords Supper* begins to be celebrated, meditate with thy self how thou art <sup>b</sup> invited by *Christ* to be a Guest at his holy Table, and how lovingly he invited thee; <sup>c</sup> *Ho, every one that thirsteth, come ye to the water of life, &c. Come,*

y *Mat.* 5. 23, 24.    z *Joh.* 13. 14, 34, 35.    a *Mat.* 6. 12, 14, 15, and 18. 35.    b *Mat.* 22. 1 *Pet.* 1.    c *Isa.* 55. 1, 2.

buy Wine and Milk, without money, and without price: eat ye that which is good; let your soul delight it self in fatness. <sup>d</sup> Take ye, eat ye: This is my body which was broken for you: Drink ye all of this; for this is my blood which was shed for the remission of your finnes. What greater honour can be vouchsafed than to be admitted to sit at the Lords own Table? What better fare can be afforded, than to feed on the Lords own Body and Blood? If <sup>e</sup> David thought it to be the greatest favour that he could shew unto good Barzillai, for all the kindness that he shewed unto him in his troubles, to offer him, that he should feed with him at his own Table in Jerusalem, how much greater favour ought we to account it, when Christ doth indeed feed us in the Church, at his own Table, and that with his own most holy Body and Blood?

Secondly, as <sup>f</sup> Abraham, when he went up to the Mount to Sacrifice Isaac his Son, left his servants beneath in the Valley, so when thou comest to the *Spiritual Sacrifice* of the Lords Supper, lay aside all earthly thoughts and cogitations, that thou may'st wholly contemplate of Christ, and offer up thy Soul unto him, who sacrificed both his Soul and Body for thee.

Thirdly, meditate with thy self how precious and venerable is the Body and Blood of the Son of God, who is the Ruler of Heaven and Earth, the Lord, at whose beck the Angels tremble, and by whom both the quick and dead shall be judged at the last day, and thou among the rest: and how that it is he, who having been crucified for thy sins, offereth now to be received by faith into thy soul. On the other side, consider how sinfull a creature thou art? how altogether unworthy of so holy a Guest? how ill deserving to taste of such sacred food, having been conceived in filthiness and wallowing ever since in the mire of Iniquity? bearing the name of a Christian, but doing the works of the devil; adoring Christ with an *o* Ave Rex in thy

<sup>d</sup> Matth. 26. 26, 27, 28, &c.

<sup>e</sup> 2 Sam. 33.

<sup>f</sup> Gen. 22. 5.

<sup>g</sup> Hail King.

mouth,

mouth, but *spitting Oathes* in his face, and *crucifying* him anew with thy *graceless actions*.

Fourthly, ponder then with what face darest thou offer to touch so holy a body with such defiled hands? or to *drink* such *precious blood* with so lewd and lying a mouth? or to lodge so blessed a Guest in so unclean a stable? for if the *Bethshemites* were slain for but looking irreverently into the *Ark of the Old Testament*, what Judgement may'st thou justly expect, who with such impure eyes and heart, art come to see and receive the *Ark of the New Testament*, in which <sup>h</sup> dwelleth all the fulness of the God-head bodily?

If <sup>i</sup> *Uzza* for but touching (though not without zeal) the *Ark of the Covenant* was stricken with sudden death, what stroke of Divine Judgement mayest thou not fear, that so rudely, with unclean hands, dost presume to handle the *Ark of the eternal Testament*, wherein are hid all the treasures of wisdom and knowledge?

If <sup>k</sup> *John Baptist* (the holiest man that was born of a woman) thought himself unworthy to bear his shoes, O Lord, how unworthy is such a *prophane wretch*, as thou art, to eat his *Holy Flesh*, and to drink his *precious Blood*?

If the blessed Apostle Saint *Peter*, seeing but a glimpse of Christs Almighty Power, thought himself unworthy to stand in the same boat with him, how unworthy art thou to sit with Christ at the same Table, where thou may'st behold the infiniteness of his *Grace* and *Mercy* displayed?

If the <sup>l</sup> *Centurion* thought that the roof of his house was not worthy to harbour so divine a Guest, what room can there be fit under thy ribs for Christs holiness to dwell in?

If the *Blood-issued* sick Woman feared to touch the Hemme of his Garment, how should'st thou tremble to eat his flesh, and to drink his all-healing blood?

Yet, if thou comest humbly, in Faith, Repentance, and Charity, abhorring thy sins past, and purposing unfeignedly to amend thy life henceforth, let not thy former

<sup>h</sup> Col. 1. 3, 9.

<sup>i</sup> 2 Sam. 6.

<sup>k</sup> Mat. 3. 11.

<sup>l</sup> Mat. 8. 8.



sinnes affright thee ; for they shall never be laid unto thy charge, and this Sacrament shall seale unto thy soul, that all thy sinnes and the *judgements* due unto them, are fully *pardoned*, and clean *washed away* by the *blood of Christ*. For this Sacrament was not ordained for them who are *perfect*, but to help penitent sinners unto *perfection*. Christ came, *not to call the righteous, but sinners to repentance*, Mat. 9. 12, 13. And he saith, that *the whole need not the Physician, but they that are sick*, Mat. 11. 28. *Those* hath Christ called, and when they came, them hath he ever *helped*: Witness the whole Gospel, which testifieth that not one sinner who came to *Christ for mercy*, went ever away without his errand. *Bathe* thou likewise thy *sick soul* in this *Fountain of Christs Blood*, and doubtless, according to his *promise*, Zach. 13. 1. thou shalt be healed of all thy sins and uncleanness. Not *sinners* therefore, but they who are *unwilling* to repent of their sinnes, are debarred this Sacrament.

Fifthly, meditate, that Christ left his Sacrament unto us as the *chief token and pledge of his love* ; not when we would have made him a King, *Joh. 6. 15.* (which might have seemed a *requital* of kindnesse) but when *Judas*, and the High Priests were conspiring his death, (therefore wholly of his meer favour.) When *Nathan* would shew *David* how entirely the *poor man* loved his *sheep* that was killed by the *rich man*, he gave her (said he) *to eat of his own morsels, and of his own cup to drink*, 2 Sam. 12. 3. And must not then the *love* of Christ to his Church be unspeakable, when he gives her his *own flesh* to eat, and his *own blood* to drink, for her spiritual and eternal nourishments? If then there be any love in thine heart, take the *Cup of Salvation* into thy hand, and pledge his love with love again, Ps. 116. 11.

Sixthly, when the Minister beginneth the holy consecration of the Sacrament, then lay aside all praying, reading, and all other cogitations whatsoever, and settle thy

thy meditations onely upon those holy *actions* and *rites*, which according to *Christs Institution*, are used in and about the holy Sacrament: For it hath pleased God (considering our weaknesse) to appoint those rites as means, the better to lift up our mindes to the serious contemplation of his *heavenly graces*.

When therefore thou seest the Minister putting *apart Bread and Wine* on the *Lords Table*, and *consecrating* them by *Prayers*, and the rehearsal of *Christs Institution*, to be a holy *Sacrament* of the blessed *Body and Blood of Christ*, then *meditate*, how God the Father, of his *meer love* to Mankind, *set apart*, and *sealed his onely begotten Son*, to be the *all-sufficient means*, and onely *Mediator* to *redeem* us from *sin*, and to *reconcile* us to his *grace*, and to *bring* us to his *glory*.

When thou seest the Minister *break* the *Bread*, being blessed, thou must meditate, that *Iesus Christ* the eternal Sonne of God was put to death, and his blessed *soul* and *body* (with the sence of Gods anger) *broken asunder* for thy sinnes, as *verily* as thou now seest the holy Sacrament to be broken before thine eyes; and withall call to mind the hainousness of thy sins, and the greatness of Gods hatred against the same, seeing Gods *Justice* could not be *satisfied* but by such a *Sacrifice*.

When the Minister hath blessed and broken the Sacrament, and is addressing himself to distribute it, then meditate, *That the King* (who is the Master of the Feast) *stands at the Table* to see his *Guests*, and looketh upon thee, whether thou hast on thee thy *Wedding Garment*. Think also, that all the holy *Angels* that attend upon the *Elect* in the *Chureh*, and *do desire to behold the celebration of these holy Mysteries*, do observe thy reverence and behaviour. Let thy soul therefore, whil'st the Minister bringeth the Sa-

<sup>m</sup> Mat. 22. 11. This Wedding Garment is righteousness and true holiness. Apo. 20. 8. Eph. 4. 24.    <sup>n</sup> 1 Cor. 12. 10. Eph. 5. ult.  
<sup>o</sup> 1 Pet. 11.

crament, and unto thee, offer this, or the like short Soliloquie unto Christ.

*A sweet Soliloquie to be said betwixt the Consecration, and receiving of the Sacrament.*

**I**S it true indeed, that God will dwell on earth? Behold, the Heaven, and the Heaven of Heavens are not able to contain thee; how much more unable is the soul of such a sinful Caitiff as I am to receive thee?

But seeing it is thy blessed pleasure to come thus to<sup>q</sup> sup with me, and to<sup>r</sup> dwell in me, I cannot for joy but burst out and say, *What is man that thou art mindful of him, and the Sonne of Man, that thou so regardest him?* What favour soever thou vouchsafest me in the abundance of thy Grace, I will freely confess what I am in the wretchedness of my Nature. I am, in a word, a carnal Creature, whose very soul is<sup>t</sup> sold under sinne; a wretched man, compassed about with a<sup>r</sup> body of death. Yet, Lord, seeing thou<sup>u</sup> callest here I come; and seeing thou callest sinners, I have thrust my self in among the rest; and seeing thou callest all with their heaviest loads, I see no reason why I should stay behind. O Lord, I am sick, and whither shall I go but unto thee the Physician of my Soul? Thou hast cured many, but never diddest thou meet with a more miserable patient; for I am more leprous than Gehazi, more unclean than Magdalen, more blind in soul than Bartimeus was in Body; for I have lived all this while, and never seen the true light of thy Word. My Soul runs with a greater fluxe of sinne than was the Hemorrhoe<sup>e</sup> issue of blood. Mephibosheth was not more lame to go, than my soul is to walk after thee in love: Jeroboam's arm was not more withered to strike the Prophet, than my hand is maimed to relieve the poor. Cure me, O Lord, and thou shalt do as

p 1 Kings 8. 27.

q Apoc. 3. 20.

r Joh. 14. 23.

s Rom.

7. 14.

t Verse 24.

u Mat. 9. 13. Mat. 11. 28.

great a work as in curing *them all*. And though I have all their *sinnes* and *sores*, yet, Lord, so abundant is thy *grace*, so great is thy *skill*, that if *thou wilt*, thou canst with a word forgive the *one*, and heal the *other*: And why should I doubt of thy *good will*, when to save me, will cost thee now but one *loving smile*, who diddest shew thy self so *wil-ling* to redeem me, though it should cost thee *all thy heart blood*; and now offerest so graciously unto me the *assured* pledge of my Redemption by thy *blood*? <sup>w</sup> *Who am I, O Lord God?* and what is my merit, that thou hast bought me with so *dear a price*? It is merely thy *mercy*; and I, <sup>x</sup> *O Lord, am not worthy the least of all thy mercies*, much less to be a partaker of this holy Sacrament, the greatest pledge of the greatest mercy that ever thou didst bestow upon those *sonnes of men* whom thou *lovest*. How might I in respect of *mine own unworthiness*, cry out for *fear* at the sight of thy *holy Sacrament*, as the <sup>y</sup> *Philistins* did, when they saw the *Ark of God* come into the *Assembly*? *Woe now unto me a sinner*; but that thy *Angel* doth comfort me, as he did the woman, <sup>z</sup> *Fear thou not, for I know that thou seekest Jesus which was crucified*. It is thou indeed that my soul seeketh after: And here thou offerest thy self unto me in thy blessed Sacrament. If therefore <sup>a</sup> *Elizabeth* thought her self so much honoured at thy presence in the *womb* of thy blessed *Mother*, that the *Babe sprang in her belly for joy*, how should my soul leap within me for joy, now that thou comest by thy holy *Sacrament* to dwell in my heart for ever? Oh what an honour is this, not that the *Mother of my Lord*, but my *Lord himself* should come thus to visit me! Indeed Lord, I confess with the faithful *Centurion*, that <sup>b</sup> *I am not worthy that thou shouldest come under my roof*: And that if thou diddest but *speak the word onely*, my soul should be *saved*: Yet seeing it hath pleased the *riches of thy grace*,

w 2 Sam. 7. 11. x Gen. 32. 10. y 1 Sam. 5. 7. z Mat. 28. 5. a Luke 2. 44, 45. b Mat. 8. 8.



for the better strengthening of my *weakness*, to seal thy mercy unto me, by thy *visible sign*, as well as by thy *visible word*; in all thankfull humility my soul speaks unto thee with the *blessed Virgin*, <sup>c</sup> *Behold the handmaid of the Lord, be it unto thee according to thy Word.* <sup>d</sup> Knock thou, Lord, by thy *Word* and *Sacraments*, at the door of my heart, and I will, like the <sup>e</sup> *Publican*, with both my fists knock at my *breast*, as fast as I can, that thou mayest enter in; and if the door will not open fast enough, *break* it open, O Lord, by thine Almighty power, and then enter in, and dwell there for ever, that I may have cause with *Zachens* to acknowledge, that <sup>f</sup> *this day salvation is come into mine house*: And cast out of me whatsoever shall be offensive unto thee; for I resign the whole possession of my heart unto thy sacred Majesty, intreating that *I may not live henceforth*, but that thou mayest *live* in me, *speak* in me, *walk* in me, and so *govern* me by thy *Spirit*, that nothing may be *pleasing* unto me, but that which is *acceptable* unto thee. That finishing my course in the life of grace, I may afterwards live with thee for ever in the Kingdome of glory. Grant this, O Lord Jesus, for the merits of thy death and blood-shedding, *Amen*.

When the Minister bringeth towards thee the *Bread* thus *blessed* and *broken*, and offering it unto thee, bids thee *Take, eat, &c.* then meditate that *Christ himself* commeth unto thee, and both *offereth*, and *giveth* indeed unto thy Faith, his *very Body and Blood*, with all the *merits* of his *death* and *passion*, to feed thy Soul unto *eternal life*, as surely as the Minister offereth and giveth the outward signes that feed thy body unto this *temporal life*. The *Bread of the Lord* is given by the *Minister*, but the *Bread which is the Lord* is given by *Christ himself*.

When thou takest the *Bread* at the Ministers hand to eat it, then <sup>g</sup> *rouze* up thy soul to *apprehend Christ* by

<sup>c</sup> Luk. 1. 38.

<sup>d</sup> Apoc. 3. 20.

<sup>e</sup> Luke 18. 23.

<sup>f</sup> Luk. 19. 9

<sup>g</sup> *Sacramentum requirit sacram mentem.*

*Faith*, and to apply his merits to heal thy *miserics*: Embrace him as sweetly with thy *faith* in the *Sacraments*, as ever *Simon* hugged him with his *arms* in his *swadling* *alouts*.

As thou eatest the *Bread*, imagine that thou seest *Christ* hanging upon the *Cross*, and by his unspeakable torments fully satisfying *Gods Justice* for thy *sinnes*; and strive to be as verily partaker of the *spiritual grace*, as of the *Elemental signes*. For, the *truth* is not *absent* from the *Sign*, neither doth *Christ* deceive, when he saith, *This is my Bodie*; but he giveth himself indeed to every soul that *spiritually receives* him by *Faith*: For as ours is the same *Supper* which *Christ* administred, so is the same *Christ* verily present at his own *Supper*, not by any *Papal*<sup>b</sup> *Transubstantiation*; but by a *Sacramental Participation*, whereby he doth truly feed the faithful unto eternal life; not by coming down out of *Heaven* unto thee, but by lifting thee up from the earth unto him: According to that old saying, *Sursum corda*, lift up your hearts: And, where the carcass is, thither will the *Eagles* resort, *Matth. 24*.

When thou seest the *Wine* brought unto thee apart from the *Bread*, then remember that the *Blood of Jesus Christ* was as verily separated from his *Body* upon the *Cross*; for the *remission* of thy *sinnes*; And that this is the *seal* of the *new Covenant*, which *GOD* hath made to forgive

<sup>b</sup> *Christ* calls it his body, not the sign of his body, because this *Sacrament* was instituted, not onely to signify, but also to communicate the *spiritual graces* that they represent; and by the *signes* to draw our minds to the *graces* signified. So *Euthymius* in *Mat. 19*. Non dixit dominus, Hæc sunt signa corporis mei, sed, Hoc est corpus meum. Operiet ergo, non ad naturam egrum, quæ proposita sunt, aspicere, sed ad ipsorum virtutem & gratiam. Non hoc corpus quod videtis, manducaturi estis, & bibituri illum sanguinem quem suserunt, qui me crucifigant. Sacramentum aliquid vobis commendat; spiritualiter intellectum vivificabit vos. *August. in Psal. 93*. Speaking in the person of *Christ*. The *Disciples* did not eat *Christ* corporally and substantially in the first *Institution*; no more doe we in the reiteration of the same *Supper*.

*all the finnes of all penitent sinners that believe in the merits of his blood-shedding*: For the Wine is not a Sacrament of *Christs blood contained in his veins*, but as it was <sup>i</sup> shed out of his Body upon the Crofs for the remission of the finnes of all that believe in him.

As thou drinkeſt the Wine, and powreſt it out of the Cup into thy Stomack, meditate, and believe, that by the merits of that Blood, which Chriſt ſhed upon the Croſs, all thy finnes are as *verily forgiven*, as thou haſt now drunk this Sacramental Wine, and haſt it in thy ſtomack. And in the *instant* of drinking, ſettle thy meditation upon Chriſt as he hanged upon the Croſs, as if like *Mary* and *John*, thou didſt ſee him *nayled*, and his *Blood* running down his bleſſed ſide out of that *gaſtly wound*, which the *Spear* made in his *innocent heart*, wiſhing thy *mouth* cloſed to his ſide, that thou mighteſt receive that *precious Blood* before it fell to the *duſty earth*. And yet the *actual drinking* of that *real Blood* with thy *mouth* would be nothing ſo <sup>k</sup> *effectual* as this *Sacramental drinking* of that blood ſpiritually by *Faith*: For one of the *Souldiers* might have drunk that, and been ſtill a *Reprobate*; but whoſoever drinketh it *ſpiritually by Faith* in the Sacrament, ſhall ſurely have the *Remiſſion* of his ſins, and *life* everlaſting.

As thou feeleſt the Sacramental Wine which thou haſt drunk, *warming* thy cold ſtomack, ſo endeavour to feel the *Holy Ghoſt cheriſhing* thy ſoul in the joyfull aſſurance of the forgiveness of all thy finnes, by the merits of the blood of *Chriſt*. And to this end God giveth every faithfull ſoul, together with the *Sacramental Blood*, the *Holy Ghoſt to drink*: <sup>1</sup> *We are all made to drink into one Spirit*. And ſo liſt up thy mind from the contemplation of

<sup>i</sup> Mat. 26. 28.    <sup>k</sup> If remiſſion of ſins and eternal life had been appropriated to the drinking of the real blood, doubtleſs *Joha* and *Mary* would have made means to have drunk it: But *Joha* aſcribes the virtue to believing that it was ſhed.    <sup>l</sup> 1 Cor. 12. 13.

Christ, as he was <sup>m</sup> crucified upon the Cross, to consider how he now *sits in glory at the right hand of his Father*, making *intercession* for thee, by presenting to his Father the *unvaluable merits* of his death, which he once suffered for thee, to appease his Justice for the sinnes which thou doest daily commit against him.

After thou hast eaten and drunk both the Bread and Wine, labour that as those *Sacramental Signes* do turn to the nourishment of thy *body*, and by the *digestion of heat* become *one* with thy substance, so by the *operation of Faith*, and the *Holy Ghost*, thou mayest become *one* with *Christ*, and *Christ* with *thee*, and so mayest feel thy *Communion* with *Christ* confirmed and increased dayly more and more; That as it is <sup>a</sup> impossible to separate the Bread and Wine digested into the blood and substance of thy body; so it may be more impossible to part *Christ* from thy *Soul*, or thy *Soul* from *Christ*.

Lastly, as the Bread of the Sacrament, though consisted of many *grains*, yet makes but one *Bread*; so must thou remember, that though all the faithfull are *many*, yet are they all but *one mystical Bodie*, whereof *Christ* is *Head*: And therefore thou must love every Christian as thy *self*, and a *member* of thy body.

Thus far of the duties to be done at the receiving of the holy Sacrament, called *Meditation*.

3. *Of the duties which we are to perform after receiving of the holy Communion, called Action, or Practice.*

**T**HE duty which we are to perform *after* the receiving of the *Lords Supper*, is called *Action*, or *Practice*; without which all the rest will minister unto us no comfort.

The *Action* consists of two sorts of duties:

*m* Rom. 8. 34. Heb. 7. 25. and 9. 24. *u* 1 Cor. 10. 17. *unus est panis communione Sacramenti, non autem necessario unus numero.*



First, such as we are to perform in the *Church*; or else, after that we are gone *home*.

Those that we are to perform in the *Church*, are either *several*, from our own *soules*: or else, *jointly* with the *Congregation*.

The several duties which thou must perform from thine *own soul*, are three.

First, thou must be careful (that forasmuch as *Christ* now dwelleth in thee, therefore) to entertain him in a *clean heart*, and with *pure affections*; for the *most Holy*, will be *holy* with the *holy*: For if *Joseph of Arimathea* when he had begged of *Pilate* his *dead bodie*, to bury it, wrapped it in *sweet odours*, and *fine Linnen*, and laid it in a *new tomb*, how much more shouldest thou lodge *Christ* in a *new heart*, and perfume his *Rooms* with the *odoriferous Incense* of *Prayers*, and all *pure affections*? If *God* required *Moses* to provide a *Pot of pure Gold* to keep the *Manna* that fell in the *Wilderness*, what a *pure heart* should'st thou provide to receive this *divine Manna* that is come down from *heaven*?

And as thou camest sorrowing, like *Joseph* and *Mary*, to seek *Christ* in the *Temple*, so now having there found him in the *middest* of his *Word* and *Sacraments*, be careful with joy to carry him *home* with thee, as they did.

And if the man that found but his *lost Sheep*, rejoiced so much, how canst thou having found the *Saviour* of the *world*, but rejoyce much more.

Secondly, thou must offer the *Sacrifice* of a *private Thanksgiving* unto *GOD* for this inestimable grace and mercy; for as this action is *common* unto the *whole Church*, so is it *applied particularly* to every one of the faithful in the *Church*, and for this particular mercy, every soul must joyfully offer up a particular *Sacrifice* of *Thanksgiving*: For if the *Wise-men* rejoiced so much when they saw the

*o* Psal. 18. 26. *Sancta non nisi sancte & sanctus.*

*q* Luke 15. 6.

*p* Luke 2. 46.

*Starre* which conducted them unto Christ, and worshipped him so devoutly when he lay, a *Babe*, in the *Manger*, and offered unto him their *Gold*, *Myrrh*, and *Frankincense*; how much more should'st thou rejoyce now that thou hast both *seen*, and *received* this Sacrament, which guideth thy soul unto him, where *he sitteth at the right hand of his Father in glory*? And thither lifting up thy heart, *adore* him, and offer up unto him the *Gold* of a pure *Faith*, the *Myrrh* of a mortified Heart, with this or the like *sweet Incense* of Prayer and Thanksgiving?

*A Praier to be said after the receiving of  
the Sacrament.*

W<sup>H</sup>at shall I render unto thee (O blessed Saviour) for all these blessings which thou hast so graciously bestowed upon my Soul? How can I sufficiently thank thee, when I can scarce expresse them? Where thou mightest have made me a *Beast*, thou madest me a *Man* after thine own Image: When by sin I had lost both thine Image, and my self, thou did'st renew in me thine Image by thy Spirit, and did'st redeem my Soul by thy blood again: And now thou hast given unto me thy Seal and pledge of my *Redemption*; nay, thou hast given thy self unto me, O blessed Redeemer. O what an inestimable treasure of riches, and over-flowing Fountain of grace hath he got who hath gained thee! No man ever touched thee by faith but thou did'st heal him by Grace: for thou art the *Author* of *Salvation*, the remedy of all evils, the *medicine* of the sick, the *life* of the quick, and the *resurrection* of the dead. Seemed it a small matter unto thee to appoint thy holy *Angels* to attend upon so vile a Creature as I am, but that thou would'st enter thy self into my soul, there to preserve, nourish, and cherish me unto life everlasting?

If the *earcass* of the dead Prophet could revive a dead

man that touched it, 2 Kings 13. 21. how much more shall the living Bodie of the Lord of all Prophets, quicken the faithful, in whose heart he dwelleth? And if thou wilt raise my body at the last day out of the dust, how much more wilt thou now revive my Soul which thou hast sanctified with thy Spirit, and purified with thy blood? O Lord, what could I more desire, or what could'st thou more bestow upon me, than to give me thy bodie for meat, thy blood for drink, and to lay down thy Soul for the price of my Redemption? Thou Lord endured'st the pain, and I do reap the profit; I receive pardon, and thou diddest bear the punishment: Thy teares were my bath, thy wounds my meal, and the injustice done to thee satisfied for the Judgement which was due to me. Thus by thy birth thou art become my Brother, by thy death my ransom, by thy mercy my reward, and by thy Sacrament my nourishment. O divine food, by which the Sens of men are transformed into the Sons of God! so that mans nature dyeth, and Gods Nature liveth and ruleth in us. Indeed, all Creatures wondered that the Creator would be inclosed nine moneths in the Virgins Womb, (though her Womb being replenished with the Holy Ghost, was more splendid than the Starry Firmament :) But that thou should'st thus humble thy self to dwell for ever in my heart, which thou found'st more unclean than a dung-hill, it is able to make all the Creatures in Heaven and Earth to stand amazed. But seeing it is thy free grace and meer pleasure thus to enter and to dwell in my heart, I would to God that I had so pure a heart as my heart could wish to entertain thee. And who is fit to entertain Christ? or who, though invited, would not chuse with Mary, rather to kneel at thy feet, than presume to sit with thee at thy Table? Though I want a pure heart for thee to dwell in, yet weeping eyes shall ever be wanting to wash thy blessed feet and to lament my filthy sinnes: And albeit I cannot weep so many teares as may suffice to wash thy

thy *holy feet*, yet, Lord, it is sufficient that thou hast shed *Blood* enough to cleanse my sinful soul. And I am fully (O Lord) *assured*, that all the *dainty fare* wherewith the *disdainful Pharisee* entertained thee at his *Table*, did not so much please thee, as those *teares* which penitent *Mary* powred under the *Table*. I would therefore wish with *Jeremy*, that my head were a fountain of *teares*, that seeing I can by no means yield sufficient thanks for thy love to me, yet I might by continual *teares* testify my love unto thee. And though no man is worthy of so infinite a *grace*, yet this is my comfort, *That he is worthie whom thou in favour accountest worthy*. And seeing that now of thy meer *grace* thou hast counted me (among others thy chosen) worthy of this unspeakable favour, and sealed by thy *Sacrament* the assurance of thy love, and the *forgivenesse* of my *sinnes*, O Lord, confirme thy favour unto thy *Servant*, and say of me as *Isaac* did of *Jacob*, *I have blessed him, therefore he shall be blessed*; and that I may say unto thee with *David*, *Thou, O Lord, hast blessed my soul, and made it thy house, and it shall be blessed for ever*. And seeing it pleased thee to *bless the house of Obed-Edom* and all his household, whilst the *Ark of the Lord* remained in his house, I doubt not but thou wilt much more *bless my soul* and body, and all that do belong unto me, now that it hath pleased thy Majesty of thine own good will to *enter under my roof*, and to dwell for ever in my poor cottage. Bless me, O Lord, so that my *sinnes* may wholly be remitted by thy *Blood*, my conscience sanctified by thy *Spirit*, my minde enlightened by thy *truth*, my heart guided by thy *Spirit*, and my Will, in all things, *subdued* to thy blessed will and pleasure. Bless me with all *graces* which I want, and increase in me those good gifts which thou hast already bestowed upon me. And seeing that I hold thee not by the armes, as *Jacob*, wrestling without me,

r Gen. 27. 33. f 1 Chro. 17. 27. l 1 Sam. 6. 11, 12.



but inwardly dwelling by faith within me; surely, Lord,  
*" I will never let thee go, except thou blesse me, and give  
 me a new name, a new heart, a new spirit, and strength by  
 the power of God to prevail over sinne and Satan. And  
 I beseech thee, O Lord, desire not to depart from me,  
 as thou did'st from Jacob, because thy day breaketh, and  
 thy grace beginneth to dawn and appear: but I from my  
 soul, humbly with the Emanites entreat thee, O sweet  
 Jesus, to abide with me because it draweth toward night:  
 For the night of temptation, the night of tribulation, yea my  
 last long night of death approacheth. O blessed Saviour,  
 stay with me therefore now and ever: And <sup>w</sup> if thy pre-  
 sence go not home with me, carry me not from hence. Go with  
 me, and live with me, and let neither death, nor life se-  
 parate me from thee. Drive me from my self, draw me  
 unto thee: Let me be sick, but sound in thee, and in my  
 weakness let thy strength appear: Let me seem as dead,  
 that thou <sup>al</sup>ne mayst be seen to live in me, so that  
 all my members may be but instruments to act thy motions.  
<sup>z</sup> Set me as a seal upon thine heart, and let thy zeal be  
 settled upon mine, that I may be out of love with all,  
 that I may be onely in love with thee: And grant, O  
 Lord, that as thou now vouchsafest me this favour to sit  
 at thy Table to receive this Sacrament in thy house of  
 Grace, so I may hereafter, through thy mercy, be re-  
 ceived to <sup>y</sup> eat and drink at thy Table in thy Kingdome of  
 glory. And for thy Mercy, I do here with the four  
 Beasts, and twenty four Elders, cast my self down be-  
 fore thy Throne of Grace, acknowledging that it is thou  
 that hast <sup>z</sup> redeemed me with thy blood, and that salvation  
 cometh only from thee; And therefore <sup>z</sup> unto thee I do yield  
 all praise, and glory, and wisdom, and thanks, and ho-  
 nour, and power, and might, and Majestie, O my Lord, and  
 my God, for evermore, Amen.*

<sup>u</sup> Gen 31. 24, &c. <sup>w</sup> Exod. 33. 14. <sup>x</sup> Cant. 8. 6. <sup>y</sup> Luke  
 31. 30. <sup>z</sup> Apoc. 5. 5. <sup>a</sup> Apoc. 7. 10, 11, 12.

Thirdly, seeing *Christ* hath sacrificed himself for thee (and all that thou canst give is too little) therefore thou must offer thy self to be a <sup>b</sup> *living, holy, and acceptable sacrifice unto God*; by serving him in <sup>c</sup> *righteousness and holiness* all thy dayes. Thus *Tertullian* witnesseth that in his time a Christian was known from another man, onely by the *holiness* and *uprightness* of his life.

2. *Of the duties which we are to do after the Communion jointly with the Congregation.*

**T**He duties to be performed jointly with the Church, are three. First, *publick Thanksgiving*, both by *Praiers* and *singing of Psalms*: thus<sup>d</sup> *Christ* himself and his Apostles did. Secondly, *Joining with the Church*, <sup>e</sup> in giving (every man according to his ability) towards the relief of the poor. This was the manner of the *Primitive Churches*, to make *Collections*, and<sup>f</sup> *Love-Feasts* after the *Lords Supper*, for the relief of the poor Christians. Thirdly, when thanks and praise is ended, then with all reverence to stand up, and to receive the *blessing of God*, by the mouth of his *Minister*, and to receive it, as if thou diddest hear *God himself* pronouncing it unto thee from Heaven. For by *their* <sup>g</sup> *blessing* *God* doth *bless* his people.

Thus far of the duties to be practised in the Church.

The duties which thou art to practise after that thou art departed home, are three. First, to *observe diligently* whether thou hast *truly received* *Christ* in the Sacrament: Which thou mayst thus easily perceive; for *seeing his flesh*

<sup>b</sup> Rom. 11. 1.    <sup>c</sup> Luke 17. 5.    <sup>d</sup> Mat. 26. 1. Which is probable to have been the 123. Psalm. 1 Cor. 16. 1. Rom. 15. 25.  
<sup>e</sup> *Qui copiosiores sunt, & volunt, pro arbitrio quisque suo quod visum est, contribunt, & quod ita colligitur, apud præpositum deponitur, atque inde ille opitulatur pupillis & viduis, & qui propter morbum aut aliam aliam causam egent, &c.* Justin. Martyr. Apolog. 2.    <sup>f</sup> *Aydann.* *Lucrum est pietatis nomine facere sumptum.* Tert. Apo. adv. Gen. c. 39.    <sup>g</sup> Numb. 6. 23, 27. Joh. 6. 56.

*is meat indeed, and his blood is drink indeed, and that he is so full of grace, that no man ever touched him by faith, but he received virtue from him; it cannot possibly be that if thou hast eaten his flesh, or drunk his blood, but thou shalt receive grace and power to be cleansed from thy sins, and filthiness: For if the <sup>h</sup> Hemorresse that did but touch his garment, had her bloody issue, that continued so long, forthwith stanch'd; how much more will the bloody issue of thy sin be stanch'd, if thou then hast truly eaten and drunk the very flesh and blood of Christ? But if thy issue still runneth, thou mayest justly suspect thou hast never yet truly touch'd Christ?*

Secondly, seeing thou hast now reconciled thy self to God, and renewed thy Covenant, and vowed newness and amendment of life, thou must therefore have special care, that thou doe'st not yield to commit thy former sins any more; knowing that the <sup>i</sup> unclean spirit, if ever he can get into thy soul again, after that it is swept and garnished, he will enter forcible possession with seven other Devils worse than himself; so that the end of that man shall be worse than his beginning. Be ye not therefore like the dog that <sup>k</sup> returns to his vomit, or the washed sow that wallows in the mire again; And return not to thy malice, like to the Adder, who laying aside her poison while she drinks, takes it up again when she hath done: But when either the Devil or thy flesh shall offer to tempt and move thee to relapse into thy former sins, answer them as the Spouse doth in the Canticles, <sup>l</sup> *I have put off my coat (of my former corruption) how shall I put it on? I have washed my feet, how shall I defile them again?*

Lastly, if ever thou hast found either joy or comfort in receiving the holy Sacrament, let it appear by thy eager desire of receiving it oftner again; for the Body of Christ as it was <sup>m</sup> anointed with the Oyl of gladness above his fel-

<sup>b</sup> Mat. 5. 20.    <sup>i</sup> Mat. 12. 24, &c.    <sup>k</sup> 2 Pet. 2. 22.    <sup>l</sup> Can. 5. 3.    <sup>m</sup> Psal. 45. 7. Heb. 1. 9.

lows, so doth it yield a sweeter savour than all the Ornaments of the world; the fragrant smell whereof allureth all souls, who have once tasted the sweetness thereof, ever after to desire oftner to taste thereof again: <sup>n</sup> *Because of the savour of thy good Ointment, therefore do the Virgins love thee.* <sup>o</sup> *O taste therefore often and see how good the Lord is, saith David.* This is the Commandment of Christ himself, *Do this in remembrance of me, and in doing this, thou shalt shew thy self best mindfull, and thankfull for his death: For as oft as ye shall eat this bread, and drink this Cup, ye shall shew the Lords death until he come.* And let this be the chief end whereunto both thy receiving and living tendeth; that thou mayst be a holy Christian, <sup>p</sup> *zealous of good works, purged from sin, to live soberly, righteously, and godly in this present world; that thou mayst be acceptable to God, profitable to thy brethren, and comfortable unto thine own soul.*

Thus far of the manner of glorifying God in thy life.

*Now followeth the Practice of Piety, in glorifying God in the time of sickness, and when thou art called to dye in the LORD.*

**A**S soon as thou perceivest thy self to be visited with any sickness, meditate with thy self:

1. That <sup>q</sup> *misery commeth not forth of the dust; neither doth afflictions spring out of the earth.* Sickness comes not by hap or chance, (as the <sup>r</sup> *Philistims* supposed that their *Mice* and *Emroids* came) but from mans wickedness, which as sparkles breaketh out. <sup>f</sup> *Man suffereth* (saith *Jeremiah*)

<sup>n</sup> Cant. 1. 3. <sup>o</sup> Psalm. 34. 8. *Scis Romæ hanc esse consuetudinem, ut fideles semper Christi corpus accipiant.* Hier. Apol. adv. Jovin. *Quotidie communionem Eucharistiæ percipere non laudo nec reprehendo. Omnibus Dominicis diebus communicandum suadeo & hortor, si mens sine affectu peccandi sit.* Aug. (vel potius Genadius) lib. de Eccl. Dogm. cap. 53. <sup>p</sup> Tit. 2. 12, 14. <sup>q</sup> Job 5. 6. <sup>r</sup> 1 Sam. 6. 9. <sup>f</sup> Lam. 3. 39.

for



for his sins: <sup>1</sup> Fools (saith David) by reason of their transgressions, and because of their iniquities are afflicted. As therefore Solomon adviseth a man to carry himself towards an earthly Prince, <sup>2</sup> If the spirit of him that ruleth rise up against thee, leave not thy place, for gentleness pacifieth great sins: So counsel I thee to deal with the Prince of Princes; if the spirit of him that ruleth Heaven and Earth rise up against thee, let not thy heart despair; for repentance pacifieth great sins: And <sup>3</sup> whosoever returneth in his afflictions to the Lord God of Israel, and seeks him, he will be found of him.

2. <sup>4</sup> Shut to thy Chamber door, <sup>5</sup> Examine thine own heart upon thy bed; <sup>6</sup> Search, and try thy ways. Search as diligently for thy capital sin, as <sup>7</sup> Joshua did for Achan, till thou finde it. For albeit God, when he beginneth to chasten his Children, hath respect to all their sinnes, yet when his anger is incensed, he chiefly taketh occasion to chasten, and enter with them into judgement, for some one grievous sin, wherein they have lived without repentance.

3. When thou hast thus considered all thy sinnes, put thy self before the Judgement Seat of God, as a Felon or Murtherer standing at the Bar of an earthly Judge; and with grief and sorrow of heart *confess* unto God all thy known sinnes, especially thy capital offences, where-with God is chiefly displeased. Lay them open, with all the circumstances of the <sup>8</sup> time, place, and manner how they were committed, as may most serve to aggravate the *hainousness* of thy sinnes, and to shew the *contrition* of thy heart for the same. Lift up thine hand, and acknowledge thy self before the righteous Judge of Heaven and Earth, guilty of eternal death and damnaation, for those thy hainous sinnes and transgressions. And having thus

<sup>1</sup> Psal. 107. 17.    <sup>2</sup> Eccl. 10. 4.    <sup>3</sup> 2 Chro. 15. 4.    <sup>4</sup> Mat. 6. 6.    <sup>5</sup> Psal. 4. 4.    <sup>6</sup> Lament. 3. 40.    <sup>7</sup> Joth. 7. 16, &c.    <sup>8</sup> Prov. 28. 38.

*accused and judged thy self, cast down thy self before the*  
*c Foot-stool of his Throne of Grace; assuring thy self, that*  
*whatsoever the d Kings of Israel be, yet the God of Israel*  
*is a merciful God; And cry unto him from a penitent*  
*and a faithful heart, for mercy and forgiveness, as eagerly*  
*and earnestly, as ever thou knewest a malefactor, being*  
*to receive his sentence, crying unto the Judge for favour*  
*and pardon; vowing amendment of life, and (by the assist-*  
*ance of his grace) never to commit the like sin any more.*  
*All which thou mayest do in these, or the like words.*

*A Prayer when ene begins to be sick.*

O Most righteous Judge, yet in Jesus Christ my Gra-  
 cious Father; I wretched sinner do here return un-  
 to thee (though driven with *pain and sicknesse*) like  
 the *Prodigall child* with *want and hunger*. I acknow-  
 ledge that this sicknesse and pain comes not by blind  
*chance or fortune*, but by thy divine providence, and spe-  
 cial appointment. It is the stroak of thy heavy hand,  
 which my sinnes have justly deserved; and *e the things that*  
*I feared, are now saln upon me*. Yet I do well perceive, that  
*f in wrath thou remembrest mercy*, when I consider how ma-  
 ny, and how hainous are my sinnes, and how few, and  
 easie are thy corrections. Thou mightest have stricken  
 me with some fearful and suddain death, whereby I  
 should not have had either *time* or *space* to have called  
 upon thee for *grace and mercy*, and so I should have *perished*  
 in my sins, and have been for ever *condemned* in Hell.

But thou, O Lord, visitest me with such a fatherly  
 chastisement, as thou usest to visit thy dearest Children  
 whom thou best lovest: giving me (by this sicknesse)  
 both warning, and time to repent, and to sue unto  
 thee for grace and pardon. I take not therefore, O

*c* Psalm. 99. 5. *Heb.* 4. 20. *d* 1 Kings 10. 31. *e* Job 3. 25.  
*f* Heb. 8. 2.

Lord, this thy visitation as any sign of thy wrath, or hatred, but as an assured *pledge* and token of thy favour and loving kindness, whereby thou doest with thy temporal Judgements, draw me to <sup>s</sup> judge my self, and to repent of my wicked life, that I should not be condemned with the godless, and unrepentant world. For thy holy Word assures me, that <sup>h</sup> whom thou lovest, thou thus chastenest; and that thou scourgest every son that thou receivest: That if I endure thy chastening, thou offerest thy self unto me as unto a son; and that all that continue in sinne, and yet escape without correction (Whereof all thy children are partakers) are Bastards and not sons, and that thou chastenest me for my profit, that I may be a partaker of thy holiness. O Lord, how full of goodness is thy Nature, that hast dealt with me so graciously in the time of my health and prosperity; and now being provoked by my sinnes and unthankfulness, hast such fatherly and profitable ends in inflicting upon me this sickness and correction?

I confess, Lord, that thou doest justly afflict my Bodie with sickness, for my Soul was sick before of long prosperity, and surfeited with ease, peace, plenty, and fullness of bread. And now, O Lord, I lament, and mourn for my sins, <sup>i</sup> I acknowledge my wickedness, and my iniquities are alwayes in my sight. Oh, what a wretched sinner am I, voyd of all goodness by nature, and full of evil by sinfull custome! Oh, what a world of sin have I committed against thee, whilest thy long suffering expected my conversion, and thy blessings wooed me to repentance! Yet, O my God, seeing it is thy property more to respect the goodness of thine own nature, than the deserts of sinners, I beseech thee, O Father, for thy Son Jesus Christ his sake, and for the merits of that all-saving death which he hath voluntarily suffered for al which believe in him, <sup>k</sup> Have mercy upon me according to the multitude of thy mer-

<sup>s</sup> 1 Corinth. 11. 32.

<sup>h</sup> Heb. 12. 6, 7, &c.

<sup>i</sup> Ez. k. 19 45.

<sup>k</sup> Psal. 51. 1. Verse 11.

cies; turn thy face away from my sins, and blot out all mine iniquities: <sup>l</sup> Cast me not out of thy presence, neither reward me according to my deserts: For if thou dost reject me, who will receive me? or who will succour me, if thou dost forsake me? <sup>m</sup> But thou, O Lord, art the helper of the helpless, and in thee the fatherless findeth mercy: for though my sins be exceeding great, yet thy mercy, O Lord, far exceedeth them all: neither can I commit so many as thy grace can remit and pardon. Wash therefore, O Christ, my finnes with the virtue of thy precious Blood, especially those finnes, which from a penitent heart I have confessed unto thee: but chiefly, O Lord, for Christ his sake forgive me <sup>n</sup>. And seeing that of thy love thou diddest lay down thy life for my ransom, when I was thine enemy: Oh, save now the price of thine own Blood, when it shall cost thee but a *smile* upon me, or a gracious appearance in thy Fathers sight in my behalf. Reconcile me once again, O merciful Mediator, unto thy Father; for though there be nothing in me that can please him, yet I know that in thee, and for thy sake, he is <sup>o</sup> well pleased with all whom thou acceptest and lovest. And if it be thy blessed will, remove this sicknesse from me, and restore me to my former health again; that I may live longer to set forth thy glory, and to be a comfort to my friends which depend upon me, and procure to my self a more settled assurance of that heavenly inheritance which thou hast prepared for me. And then, Lord, thou shalt see how religiously and wisely I shall <sup>p</sup> *redeem the time*, which heretofore I have so lewdly and prophanelly spent. And to the end that I may the sooner, and the easier be delivered from this pain and sickness, direct me, O Lord, I beseech thee, by thy divine providence, to such a *Physician* and *helper*, as that (by thy blessing upon thy *means*) I may recover my former health and welfare again. And, good

<sup>l</sup> Psal. 25. 7.    <sup>m</sup> Hos. 14. 14.    <sup>n</sup> Here name that sin which most troubleth thy conscience.    <sup>o</sup> Mat. 3. 17.    <sup>p</sup> Eph. 5. 25.



Lord, vouchsafe that as thou hast sent this *sickness* unto me, so thou wouldest likewise be pleased to send thy *holy Spirit* into my heart, whereby this present sickness may be sanctified unto me; that I may use it as thy *School*, wherein I may learn to know the greatness of my misery, and the riches of thy mercy; that I may be so *humbled* at the one, that I *despair* not of the other; and that I may so renounce all confidence of help in my self, or in any other creature, that I may onely put the whole rest of my salvation in thy all-sufficient merits. And forasmuch as thou knowest, Lord, how weak a vessel I am, full of frailty and imperfections, and that by nature I am angry and froward under every cross and affliction: O Lord, who art the *giver of all good gifts*, arme me with patience to endure thy blessed will and pleasure, and of thy mercy <sup>†</sup> lay no more upon me than I shall be able to endure and suffer. Give me grace to behave my self in all patience, love, and meeknesse, unto those that shall come and visit me; that I may thankfully receive, and willingly embrace all good counsels and consolations from them; and that they may likewise see in me such good examples of *Patience*, and hear from me such godly lessons of *Comforts*, as may be arguments of my Christian Faith and Profession, and instructions unto them, how to behave themselves when it shall please thee to visit them with the like affliction or sickness. I know, O Lord, I have deserved to dye, and I desire not longer to live, than to amend my wicked life, and in some better measure to set forth thy glory. Therefore, O Father, if it be thy blessed will, restore me to health again, and grant me a longer life. But if thou hast, according to thine eternal decree, appointed by this <sup>†</sup> sickness to call for me out of this transitory life, I resign my self into thy hands, and holy pleasure: *thy blessed will be done*, whether it be by life, or by death. Only I beseech thee of thy Mercy forgive me all my

9 Jam. i. 17. Joh. 3. 27. 1 Cor. 10. 13. f Psal. 31.

sinnes

sinnes, and prepare my poor soul, that by a true faith, and unfeigned repentance, she may be ready against the time that thou shalt call for her out of my sick and sinful body. O heavenly Father, who art the <sup>t</sup> *hearer of Prayer*; hear thou in Heaven this my Prayer; and in this extremity grant me these requests; not for any *worthinesse* that is in me, but for the *merits* of thy beloved Sonne *Jesus*, my onely Saviour and Mediator; for whose sake thou hast promised to hear us, and to grant <sup>u</sup> *whatsoever wee shall ask of thee in his Name*. In his Name therefore, and in his own words I conclude this my imperfect Prayer, saying; *Our Father which art in Heaven, Hallowed be thy name, &c.*

Having thus reconciled thy self unto God in Christ :

1. Let thy next care be to <sup>v</sup> *set thy house in order*, as *Isaiah* advised King *Ezechias*, making thy last *Will* and *Testament* ( if it be not already made : ) If it be made, then peruse it, confirm it, and for avoiding all doubts and contention, publish it before witnesses, that ( if God call for thee out of this life ) it may stand in force and unalterable, as thy last *Will* and *Testament*, and so deliver it locked, or sealed up in some *Box*, to the keeping of a faithful friend, in the presence of honest witnesses.

2. But in making thy *Testament*, take a *Religious Divines* advice, how to bestow thy *benevolence*; and some honest *Lawyers* counsell to continue it according to *Law*.

Dispatch this before thy sickness doth increase, and thy memory decay; lest otherwise thy *Testament* prove a *dotement*, and so be another mans *fancie*, rather than thy *Will*.

3. To prevent many inconveniences, let me recommend to thy discretion two things.

1. If GOD have blessed thee with any competent state of *Wealth*, make thy *Will* in thy *health* time. It

t Ps. 65. 2. 1 King. 39. 8. u Joh. 16. 2. v Isa. 38. 1.

will neither put thee *further* from thy goods, nor hasten thee *sooner* to thy death; but it will be a greater ease to thy *mind*, in freeing thee from a great *trouble* when thou shalt have most need of *quiet*. For when thy house is set in order, thou shalt be better enabled to set thy *soul* in order, and to dispose of thy journey towards God.

2. If thou hast children, give to *every one* of them a portion, according to thy *ability*, and in thy life-time; that thy life may seem an *ease*, and not a *yoke* unto them; yet so give, as that thy Children may be still beholding unto *thee*, and not *thou* unto *them*. But if thou keep all in thy hands whilst thou livest, they may thank *death* and not *thee*, for the portion that thou leavest them. If thou hast no Children, and the *Lord* have blest thee with a great portion of the goods of this world; and if thou meanest to bestow them upon any *charitable* or *pious* uses, put not over that good work to the trust of others; seeing thou seest how *most* of other mens *Executors* prove almost *Executioners*. And if Friends be so unfaithful in a mans *life*, how much greater cause hast thou to distrust their *fidelity* after thy *death*? Lamentable experience sheweth how many *dead mens wills* have of late, either been quite *concealed*, and utterly *overthrown*, or by cavils and quirks of Law *frustrated*, or altered: whereas by the \* *Law of God*, the will of the dead should not be *violated*, but all his godly intentions *conscionably* performed and fulfilled, as in the sight of God, who in the *day* of the *Resurrection* will be a *just Judge* both of the *quick* and *dead*. And if any thing should hap in his Will to be *ambiguous* or *doubtfull*, it should be *construed*, as it might come nearest to the honour of God, and the *honest intention* of the *Testator*. But let the *vengeance* due to such unchristian deeds, light on

\* Gal. 3. 15. Heb. 9. 17. 2 Cor. 5. 10. Eccl. 12. 14. Rom. 2. 15.  
y 1 Cor. 4. 5. Act. 31. 32. 2 *Voluntas testatoris magis inspicienda est quam verba l. cum viris scilicet. sani. C. de fidei cum ff. ad leg. Fall. si ff. ad Trebel. ubi te rego.*

the *Adors* that do them; not on the *Kingdom* wherein they are suffered to be done. And let other *Rich men* be warned by such *wretched examples*, not to <sup>a</sup> marry their mindes to their *money*, as that they will do no good with their goods till death *divorceth* them. Considering therefore the shortnesse of thine own life, and the uncertainty of others *just dealing* after thy death, in these *unjust dayes*, let me advise thee (whom God hath blessed with *ability*, and an intent to do good) to become in thy *life time* thine own *Adminiftrator*; make thy own hands thine *Executors*, and thine own eyes thy *Over-seers*; cause thy *lanthorn* to give her light *before thee*, and not *behinde thee*; give God the *glory*, and thou shalt receive of him in <sup>b</sup> *due time* the *reward*, which of his grace and mercy he hath promised to thy *good works*.

4. Having thus set thy *house* and *soul* in order (if the *determined number* of thy *dayes* be not expired) God will either have mercy upon thee, and say, <sup>d</sup> *Spare him* ( *O killing malady* ) that he go not down into the pit; for I have received a *reconciliation*. Or else, his *Fatherly providence* will direct thee to such a *Physician*, and to such *means*, as that by his *bleffing* upon their *endeavours* thou shalt *recover*, and be restored to thy former health again. But in any wise, take heed that thou, nor none for thee, send unto *sorcerers*, *wizards*, *charmers*, or *incanters* for help; for this were to <sup>f</sup> leave the *God of Israel*, and to go to *Baalzebub* the *God of Ekron* for help, as did wicked *Ahaziah*, and to break thy vow which thou hast made with the blessed *Trinity* in thy *Baptism*; and be sure that God will never give a *bleffing* by those means which he hath *accu-*

a *Matrimonium inter Aurum & Arcam, divorcium inter Deum & Animam.* August. *Felix quem faciunt aliena pericula cautum.* b Gal. 6. 9. Mar. 10. 42. Mar. 9. 41. Mar. 25. 41. Luke 24. 14. and 18. 22. 1 Cor. 15. 58. Apo. 14. 13. c Job 14. 5. d Job 37. 24. e 2 King. 20. 7. 2 King. 5. 7, 8, 10. John 9. 7. f 2 King. 1. 2, 3. g Lev. 20. 6. Deut. 18. 10, &c. 1 Thef. 2. 10. Lev. 13. 3.



sed : but if he permit *Satan* to cure thy bodie , fear lest it tend to the *damnation* of thy soul. Thou art tryed ; beware.

5. When thou hast sent for the Physician, take heed that thou put not thy trust rather in the Physician than in the Lord, as *Aſa* did, of whom it is ſaid, that <sup>h</sup> he ſought not to the Lord in his diſeaſe, but to the Phyſician; which is a kinde of Idolatry, that will increaſe the Lords anger, and make the Phyſick received uneffectual. Uſe therefore the Phyſician as Gods Inſtrument, and Phyſick as Gods means. And ſeeing it is not lawful without Prayer to uſe ordinary food, 1 *Tim.* 4. 4. much leſs extraordinary Phyſick (whoſe good effect <sup>i</sup> depends upon the *bleſſing* of God : ) before thou takeſt thy Phyſick, pray therefore heartily unto God to bleſs it unto thy uſe, in theſe, or the like words.

*A Prayer before taking of Phyſick.*

**O** Mercifull Father, who art the Lord of health, and of ſickneſs, of life, and of death; who <sup>k</sup> killeſt, and makeſt alive; who bringeſt down to the grave, and raiſeſt up again; I come unto thee, as to the onely Phyſician, who canſt cure my Soul from ſin, and my Body from ſickneſs; I deſire neither life nor death, but refer my ſelf to thy moſt holy will. For, though <sup>l</sup> we muſt needs die, and being dead, our lives are as water ſpilt on the ground, which cannot be gathered up again; yet hath thy gracious providence ( whileſt life remaineth ) appointed means which thou wilt have thy children to uſe; and ( by the lawful uſe thereof ) to expect thy *bleſſing* upon thine own means to the curing of the ſickneſs, and reſtitution of their health. And now, O Lord, in this my neceſſity, I have, according to thine ordinance, ſent for thy ſervant ( the Phyſician ) who hath prepared for me this Phyſick, which I receive

<sup>h</sup> 2 Chron. 16. 12. <sup>i</sup> Iſa. 1. 5, 8. Jer. 8. 22; & 1 Sam. 2. 6.  
<sup>i</sup> 1 Sam. 14. 14.

as means sent from thy fatherly hand : I beseech thee therefore, that as by thy blessing on a <sup>m</sup> lump of dry figs, thou didst heale *Ezechia's* sore, that he recovered; and by seven times washing in the river of *Jordan*, didst cleanse *Naaman*, the Syrian, of his Leprosie; and diddest restore the man that was blind from his birth, by <sup>n</sup> anointing his eyes with clay and spittle, and sending him to wash in the Pool of *Siloam*; and by touching the hand of <sup>o</sup> *Peters Wives Mother*, diddest cure her of her Fever; and diddest restore the <sup>p</sup> Woman that touched the hemme of thy garment, from her bloody issue : So it would please thee of thine infinite goodnes and mercy, to sanctifie this *Physick* to my use, and to give such a blessing unto it, that it may (if it be thy will and pleasure) remove this my sickness and pain, and restore me to health and strength again. But if the <sup>q</sup> number of those dayes which thou hast appointed for me to live in this vale of misery, be at an end, and that thou hast sent this sickness as thy Messenger, to call me out of this mortal life, then Lord let thy blessed will be done; for I submit my will to thy most holy pleasure. Onely I beseech thee increase my Faith and Patience, and let thy grace and mercy be never wanting unto me; but in the midst of all extremities, assist me with thy holy Spirit, that I may willingly, and cheerfully resign up my Soul (the price of thine own blood) into thy most gracious hands and custodie. Grant this, O Father, for *Jesus Christ* his sake, to whom, with thee, and the Holy Ghost, be all honour and glory both now and evermore, Amen.

*Meditations for the sick.*

**W** Hil't thy sickness remaineth, use often (for thy comfort) these few *Meditations*, taken from the ends wherefore God sendeth afflictions to his Children : Those are ten.

<sup>m</sup> Isa. 38. 21. <sup>n</sup> Joh. 9. 6, 7. <sup>o</sup> Mat. 8. 15. <sup>p</sup> Mat. 8. 20, &c. <sup>q</sup> Job 14.

1. That by afflictions God may not onely <sup>r</sup> correct our sinnes past, but also work in us a deeper loathing of our natural corruption, and so prevent us from falling into many other sins, which otherwise we would commit ; like a good Father, who suffers his tender Babe to scorch his finger in a candle, that he may the rather learn to beware of falling into a greater fire. So that the Child of God may say with David, <sup>r</sup> *It is good for me that I have been afflicted, that I may learn thy statutes* ; for, <sup>r</sup> *Before I was afflicted I went astray, but now I keep thy word.* And indeed (saith Saint Paul) <sup>u</sup> *we are chastened of the Lord, because we should not be condemned with the World.* With one cross God maketh two cures ; the chastisement of sins past, the prevention of sins to come. For though the eternal punishment of sin (as it proceedeth from Justice) is fully pardoned in the Sacrifice of Christ ; yet we are not (without serious judging of our selves) exempted from the temporal chastisement of sinne ; for this proceedeth onely from the love of God, for our good. And this is the reason, that when Nathan told David from the Lord, <sup>w</sup> *that his sinnes were forgiven,* yet that the <sup>x</sup> *Sword (of Chastisement) should not depart from his house ; and that his Child should surely dye.* For God, like a skilfull Physician, seeing the Soul to be poisoned with the setting of sinne, and knowing that the reigning of the Flesh will prove the ruine of the Spirit, ministreth the bitter pill of affliction, whereby the reliques of sinne are purged ; and the Soul more soundly cured ; the Flesh is subdued, and the Spirit is sanctified : Oh the odiousness of sin, which causeth God to chasten so severely his children, whom otherwise he loveth so dearly !

2. God sendeth affliction to seal unto us our Adoption, <sup>y</sup> *for every child whom God loveth he correcteth : And he is*

<sup>r</sup> De is suos percutit ut emendet. Hier. Com. in Esa. l. 6. Deus calamitatis infligit, non extinguere sed castigare nos cupiens. Basil. serm. 3. in divites, f Psal. 119. 71. t Psal. 119. 67. u 1 Cor. 11. 33. w 2 Sam. 12. 10. x Verſ. 13. y Heb. 12. 6, 7, 8.

a *Bastard that is not corrected.* Yea, it is a sure note, that where God seeth sin, and smites not, there he detests, and loves not. Therefore it is said, that he <sup>z</sup> suffered the wicked sonnes of *Ely* to continue in their sins without correction, because the Lord would slay them. On the <sup>a</sup> other side, there is no surer token of Gods fatherly love and care, than to be corrected with some cross, as oft as we commit any sinful crime. Affliction therefore is a seal of Adoption, no sign of Reprobation: For the purest *Corn* is cleanest fanned, the finest *Gold* is ofttest tryed, the sweetest *Grape* is hardest pressed, and the truest *Christian* heaviest crossed.

3. God sendeth affliction to wean our hearts from too much loving this world and worldly vanities; and to cause us the more earnestly to desire and long for <sup>b</sup> eternal life. For as the Children of *Israel* (had they not been ill intreated in *Egypt*) would never have been so willing to go towards *Canaan*; so (were it not for the crosses and afflictions of this life) Gods Children would not so heartily long, and willingly desire for the Kingdom of Heaven. For, we see many *Epicures*, that would be content to forgoe Heaven, on condition that they might still enjoy their earthly pleasures; and (having never tasted the joyes of a better) how loth are they to depart this life? whereas the <sup>c</sup> Apostle (that saw Heavens glory) tells us, that there is no more comparison 'twixt the joyes of eternal life, and the pleasures of this world, than there is betwixt the filthiest dung and the pleasanterest meat;

<sup>z</sup> *Ad mala servantur non moritura mali.* 1 Sam. 2. 25. <sup>a</sup> *Namque favor nimius non est favor, ira sed ingens: At favor in magno saepe dolore later.* Basil. Antho. sacr. <sup>b</sup> *Crebris tribulationibus Ecclesiam suam Dominus exercet, nè si cuncta temporalia fortè prosperè currant; incolatus praesentis exilii delectata, minus caelestem patriam suspiret.* Beda in Cant. *Mundanus affectus praesentia amat, temporalia cumulat, spiritualia negligit, & cum totus se spargit in imis, nil potest amare de summis.* Justin. Patriarch. de disc. monast. cap. 4. <sup>c</sup> 2 Cor. 12.



or betwixt the stinkingest <sup>e</sup> *dunghill*, and the fairest *bed-chamber*. As therefore a loving nurse puts *wormwood* or *mustard* on the breast, to make the child the rather to forsake the dug; so God mixeth sometimes <sup>f</sup> *affliction* with the pleasure and prosperity of this life, lest (like the Children of this generation) they should forget God, and fall into too much love of this present evil world; and so by *riches* grow proud, by *fame* insolent, by *liberty* wanton, and <sup>g</sup> *spurn with their heel against the Lord*, when they *was fat*. For if Gods Children love the world so well, when (like a curst step-mother) she misuseth and strikes us, how should we love this harlot if she smiled upon us, and stroaked us, as she doth her own *worldly Brats*? Thus doth God (like a wise and loving Father) embitter with Crosses the pleasures of this life to his children, that (finding in this earthly state no true and permanent joyes) they might sigh and long for *eternal life*, where *fame* and everlasting joyes are onely to be found.

4. By affliction and sickness God exerciseth his *Children*, and the graces which he bestoweth upon them. He refineth and tryeth their <sup>h</sup> *faith*, as the Goldsmith doth his Gold in the <sup>i</sup> *Furnace*, to make it shine more glistering and bright; he stirreth us up to pray more diligently and zealously, and proveth what *patience* we have learned all this while in his <sup>k</sup> *School*. The like experience he maketh of our *Hope*, *Love*, and all the rest of our *Christian virtues*; which, without this tryal, would *rust*, like *Iron* unexercised; or *corrupt*, like standing *waters*, that either have no current, or else are not <sup>l</sup> *powred from vessel to vessel*, whose taste re-

<sup>e</sup> Phil. 3. 8. <sup>f</sup> Ne sancti viri aliqua elatione in hac vita superbiunt, quibus san-  
cti tentationibus reprimuntur. Euch. in lib. Reg. <sup>g</sup> Deut. 32. 15.  
<sup>h</sup> 1 Pet. 1. 7. <sup>i</sup> Ut igne purgati & ab admixtione vitiorum carnalium  
defecati, splendeant, examinata innocentie claritate. Hilar. in Psal. 66.  
<sup>k</sup> Schola crucis, schola lucis. Gubernator in tempestate dignoscitur, in acie  
militis probatur; debcata iactatio, est cum periculum non est: conflictatio in  
adversis, probatio est veritatis. Cyp. ser. 4. de Immo. <sup>l</sup> Jer. 48. 12.

*maineth, and whose scent is not changed.* And rather than a man should keep still the sent of his corrupt nature to damnation, who would not wish to be changed from state to state, by crosses, and sickness, to *salvation*? For as the *Camomile*, which is trodden, groweth best, and smelleth most fragrant; and as the *Fish* is *sweetest*, that lives in the *saltest* waters, so those *soules* are most precious unto *Christ*, who are most exercised and afflicted with his *Cross*s.

5. God sendeth afflictions to demonstrate unto the world, the *trueness* of his childrens love and service. Every *hypocrite* will serve God whilest he *prospereth* and *blesseth* him, as the Devil falsely accused <sup>m</sup> *Job* to have done; but who (save his loving child) will love and serve him in *adversitie*, when God seemeth to be *angry* and *displeased* with him? yea and cleave unto him most inseparably, when he seemeth (with the *greatest frown* and *disgrace*) to reject a man, and to cast him out of his favour? yea, when he seemeth to *wound*, and *kill* as an enemy, yet then to say with *Job*, <sup>n</sup> *Though thou Lord kill me, yet will I put my trust in thee.* The loving, and serving of God, and trusting in his mercy in the time of our *correction* and *misery*, is the truest note of an unfeigned *Childe* and *servant* of the Lord.

6. Sanctified affliction is a singular help to further our true *conversion*, and to drive us home by *repentance* to our heavenly Father. In their affliction (saith the Lord) they will seek me diligently. *Egypt's* burdens made *Israel* cry unto God; *David's* troubles made him pray; *Hezekiah's* sickness made him to weep; and misery drove the *Prodigal Child* to return and sue for his Fathers grace and mercy: Yea, we read of many in the Gospel, that (by sicknesses and afflictions) were driven to come unto *Christ*, who (if they had *health* and *prosperity*, as others) would have (like others) neglected, or contemned their Saviour, and never have sought unto him for his saving health, and

<sup>m</sup> Job 1. 9, 10,

<sup>n</sup> Job 13. 15,

grace:

grace : For as the Ark of *Noah*, the higher it was tossed with the Flood , the neerer it mounted toward heaven, so the *sanctified soul*, the more it is exercised with *affliction*, the nearer it is lifted towards God. Oh blessed is that *cross* that draweth a sinner to ° come (upon the knees of his heart ) unto *Christ*, to confess his own misery, and to implore his endless mercy ! Oh *blessed*, aye *blessed* be that *Christ*, that never refuseth the sinner that commeth unto him, though weather-driven by *affliction* and *misery*.

7. Affliction worketh in us *pity* and *compassion* towards our fellow brethren, that be in distress and misery; whereby we learn to have a fellow-feeling of their calamities, and to *condole* their estate, *ⁱ* as if we suffered with them. And for this cause *Christ* himself would suffer, and be *ⁱ* tempted in all things like unto us ( sinne onely excepted ) that he might be a mercifull High Priest, touched with the feeling of our infirmities : For none can so heartily bemoan the misery of another, as he who first suffered himself the same affliction. Hereupon a sinner in misery may boldly say unto *Christ* ;

*Non ignore mali miseris succurrit Christo.*

*Our frailty sith ( O Christ ) thou did'st perceive,*

*Condole our state, who still in frailtie cleave.*

8. God useth our sicknesses and afflictions, as means and examples both to *manifest* unto others the *faith* and *virtues* which he hath bestowed upon us ; as also to *strengthen* those who have not received so great a measure of *Faith* as we. For there can be no greater encouragement to a weak Christian than to behold a *true* Professor ( in the *extremest* sickness of his *body* ) supported with greater patience and consolation in his *soul*. And the comfortable and blessed departure of such a man will arme him

o Deus non delectatur pœnis nostris, sed confessionem querit erroris. Alb. in Pl. 41. Pœnitent. p Heb. 13. 3. q Heb. 4. 13. and 2. 18. and 5. 8, 9. ⁊ Sinit Deus justum incidere in calamitates, ut virtutem quæ in illo latebat, alijs palam manifestamque faciat. Dam. l. 2. de Orth. cap. 29.

against

against the fear of death, and assure him, that *the hope of the godly is a farre more precious thing than that flesh and blood can understand, or mortal eyes behold, in the vale of misery.* And were it not that we did see many of those whom we know to be the undoubted Children of God, to have endured such afflictions and calamities, before us, the greatness of the miseries, and crosses which oft times we endure, would make us doubt whether we be the children of God or no. And to this purpose St. James saith, *God made Job and the Prophets an example of suffering adversity, and of long patience.*

9. By <sup>c</sup> afflictions God makes us conformable to the Image of Christ his Son, who being the <sup>c</sup> Captain of our salvation, was made perfect through sufferings. And therefore he first bare the Crosse in shame, before he was crowned with glory; and did first taste <sup>u</sup> gall, before he did eat the <sup>w</sup> honey-combe; and was first derided King of the Jewes, by the Souldiers in the High Priests Hall, before he was saluted <sup>x</sup> King of Glory, by the Angels in his Fathers Courts. And the more lively our heavenly Father shall perceive the image of his natural Son to appear in us, the better he will love us; and when we have, for a time borne his likeness in his sufferings, and <sup>y</sup> fought and overcome, we shall be crowned by Christ, and with Christ <sup>z</sup> sit on his Throne, and of Christ receive the <sup>a</sup> precious white stone and morning-star, that shall make us shine like Christ for ever in his glory.

10. Lastly, that the godly may be <sup>b</sup> humbled in respect of their owne state and misery, and God glorified by delivering them out of their troubles and afflictions, when they

f Rom. 8. 18. 1 Pet. 4. 14. t Heb. 2. 7. u Mat. 27. 34. w Luk. 24. 42. Favos post sella gustavit. Tert. lib. de Coron. Milit. cap. 4. x Psal. 24. 7. y 2 Tim. 4. 7, 8. z Apoc. 3. 21. a Apoc. 2. 17, 18. Phil. 3. 11. b Ideo tentantur Sancti, ut ipsi se agnoscant. Primas. Esse se magnarum virium homo crederet, si nullum unquam earundem virium defectum sentiret. Greg. 1. 2. Moral. Job.



call upon him for his help and succour. For though that there be no man so pure, but if the Lord will<sup>c</sup> straitly mark iniquities, he shall finde in him just cause to punish him for his sinne; yet the Lord in mercy doth<sup>d</sup> not *alwayes* in the affliction of his Children respect *their sinnes* but sometimes layeth afflictions and crosses upon them for his *glories* sake. Thus our Saviour Christ told his Disciples, that<sup>e</sup> *the man was not born blinde for his own, or his parents sinne; but that the work of God should be shewed on him.* So he told them likewise, that<sup>f</sup> *Lazarus sickness was not unto the death, but for the glory of God.* Oh the unspeakable goodnesse of God, which turneth those afflictions, which are the *shame* and *punishment* due to our sinnes, to be the subject of his *honour* and *glory*!

These are the blessed and profitable *ends*, wherefore God sendeth sickness and affliction upon his Children; whereby it may plainly appear, that *afflictions* are not *signs* either of Gods hatred, or of our reprobation, but rather *tokens*, and *pledges* of his fatherly love unto his children whom he loveth, and therefore chasteneth them in this life, where, upon repentance, there remains hope of pardon, rather than to referre the punishment to that life, where there is no hope of pardon, nor end of punishment. For this cause, the Christians in the *8 Primitive Church*, were wont to give God great thanks for afflicting them in *this life*. So the Apostles rejoiced, that they were counted worthy to suffer for Christs Name, Acts 5. 41. And the Christian Hebrews suffered with joy the spoiling of their goods, knowing that they had in heaven a better, and an enduring substance, Heb. 10. 34. And in respect of those *holy ends*, the Apostle saith,

<sup>c</sup> Ps. 130. 3. <sup>d</sup> In his quæ patimur nullum contra Deum murmur cordi nostro subrepat: quia ad quid hoc Creator noster operatur ignotum est. Greg. Epist. 23. <sup>e</sup> Joh. 9. 3. <sup>f</sup> Joh. 11. 4. <sup>g</sup> Cum vexamur ac premimur, tum maximas gratias agimus indulgentissimo Patri, quod corruptelam nostram non patitur longius procedere, sed plagis ac verberibus emendat. Lact. lib. 5. c. 23.

Heb. 12. 11. *That though no affliction for the present seemeth joyous, but grievous, yet afterwards it bringeth the quiet fruit of righteousness to them who are already exercised.* Pray therefore heartily, that as God hath sent unto thee this sickness, so it would please him to come *himself* unto thee with thy sickness, by teaching thee to make those *sanctified* uses of it, for which he hath inflicted the same upon thee.

*Meditations for one that is recovered from sickness.*

**I**F God hath of his mercy heard thy Prayers, and restored thee to thy health again; consider with thy self:

1. That thou hast now received from God, as it were, another life: Spend it therefore to the honour of God, in newness of life. Let thy sinne dye with thy sickness, but live thou by grace to holiness.

2. Be not the more secure, that thou art restored to health, neither insult in thy self, that thou hast escaped death, but think rather, that God (seeing how unprepared thou wast) hath of his mercy heard thy Prayer, spared thee, and given thee some little longer time of respite; that thou mayest both amend thy life, and put thy self in a better readinesse against the time that he shall call for thee without further delay, out of this world: For though thou hast escaped this, it may be thou shalt not escape the next sickness.

3. Consider how fearfull a reckoning thou hadst made before the *Judgement seat of Christ*, by this time, if thou hadst died of this sickness; spend therefore the time that remains, so, as that thou mayst be able to make a more chearful account of thy life, when it must be expired indeed.

4. Put not far off the day of death: thou knowest not for all this how near it is at hand, and (being so fairly warned) be wiser: For if thou be taken unprovided the next time,  
thy

*thy excuse will be less, and thy judgement greater.*

5. Remember that thou hast vowed amendment, and newness of life. Thou hast <sup>h</sup> vowed a vow unto God, deferre not to pay it; for he delighteth not in foolcs; pay therefore that thou hast vowed. The unclean Spirit is cast out; O let him not re-enter with <sup>i</sup> seven worse than himself. Thou hast fighed out the groans of contrition, thou hast wept the tears of repentance, thou art washed in the Pool of Bethesda, streaming with five bloody wounds, not of a troubling Angel, but of the <sup>k</sup> Angel of Gods presence troubled with the wrath due to thy sinnes; who descended into Hell, to restore thee to saving health, and Heaven. Return not now, with the Dog, to thine own vomit, nor like the washed Sow, to wallow again in the mire of thy former sinnes and uncleanness; lest being <sup>i</sup> intangled and overcome again with the filthiness of sinne (which now thou hast escaped) thy latter end prove worse than thy first beginning. Twice therefore doth our Saviour Christ give the same cautionary warning to healed sinners. First, to the man cured of his thirty eight years disease, <sup>m</sup> Behold thou art made whole; sinne no more, lest a worse thing fall upon thee: Secondly, to the woman taken in adultery, <sup>n</sup> Neither do I condemn thee: Go thy way and sin no more. Teaching us, how dangerous a thing it is to relapse, and fall again into the former <sup>o</sup> excess of sin. Take heed therefore unto thy wayes, and pray for grace, that <sup>p</sup> thou mayest apply thy heart unto wisdom, during that small number of dayes which yet remain behind. And for thy present mercy and health received, imitate the thankfull Leper, and return unto God, this, or the like thanksgiving.

<sup>h</sup> Eccl. 5. 4. <sup>i</sup> Mat. 1. 43. &c. <sup>k</sup> Joh. 4. 24. <sup>l</sup> Isa. 63. 9. Luke 4. 33. <sup>m</sup> 1 Pet. 2. 20, 22. <sup>n</sup> Joh. 5. 14. <sup>o</sup> Joh. 8. 11. <sup>p</sup> 1 Pet. 4. 4. <sup>p</sup> Psal. 90. 12.

*A Thanksgiving to be said of one that is recovered from sickness.*



Gracious and merciful Father, who art the Lord of health and sickness, of life and of death; *who killest, and makest alive; who bringest down to the grave, and raisest up again*, 1 Sam. 2. 6. who art the onely preserver of all those that trust in thee; I thy poor and unworthy servant having now (by experience of my painfull sicknesse) felt the *grievousnesse* of misery due unto *sin*, and the *greatnesse* of thy mercy in forgiving *sinners*, and perceiving with what a fatherly compassion thou hast heard my prayers, and restored me to my health, and strength again; do here (upon the bended knees of my heart) return (with the thankfull *Leper*) to acknowledge thee alone to be the God of my health and salvation; and to give thee the praise and glory for my strength and deliverance out of that grievous disease and malady; and for this turning my mourning into mirth, my sicknesse into health, and my death into life. My finnes deserved punishment, and thou hast corrected me, but *hast not given me over unto death*, Isa. 38. 9, &c. I looked (from the day to the night) when thou wouldst make an end of me; I did chatter like a Crane or a Swallow: I mourned (as a Dove) when the bitterness of sickness oppressed me: I lifted up mine eyes unto thee, O Lord, and thou didst comfort me; for thou didst cast all my sins behind thy back, and didst deliver my soul from the pit of corruption; and when I found no help in my self, nor in any other creature (saying I am deprived of the residue of my years, I shall see man no more among the Inhabitants of the World) thou didst then restore me to health again, and gavest life unto me: I found thee, O Lord, ready to save me.

And now Lord, I confess, that I can never yield unto thee



thee such a *measure* of thanks, as thou hast (for this benefit) deserved at my hands. And seeing that I can never be able to repay thy goodness with *acceptable works*; Oh, that I could with *Mary Magdalen* testify the love and thankfulness of my heart, with *abounding tears*! Oh, what shall I be able to render unto thee, O Lord, for all those *benefits which thou bestowest upon my soul*? Surely, as in my *sickness*, when I had nothing else to give unto thee; I offered *Christ* and his *merits* unto thee as a *ransome* for my *sinnes*, so being now restored by thy *grace* unto my health and strength, and having no better thing to give, behold, O Lord, I do here (*Rom. 12. 1.*) offer up my *self* unto thee, beseeching thee to assist me with thy *holy Spirit*, that the remainder of my life may be wholly spent in setting forth thy praise and glory.

O Lord, forgive me my former follies and unthankfulness, that I was no more carefull to love thee, according to thy *goodness*, nor to serve thee according to thy *will*, nor to obey thee according to thy *Commandements*, nor to thank thee according to thy *benefits*. And seeing thou knowest, that of my *self I am not sufficient, so much as to think a good thought*, much lesse to do that which is good and acceptable in thy sight; assist me with thy *grace* and *holy Spirit*, that I may (in my *prosperity*) as devoutly spend my health in thy *service*, as I was earnest in my *sickness* to beg it at thy hands. And suffer me never to forget either this thy mercy, in restoring me to my health, or those *vowes* and promises which I have made unto thee in my *sickness*. With my new health, renew in me, O Lord, a right Spirit; which may free me from the slavery of *sinne*, and establish my heart in the service of *grace*. Work in me a greater detestation of all *sinnes* (which were the causes of thy anger, and my sickness) and increase my *Faith* in *Jesus Christ*, who is the Author of my *health*, and *salvation*: Let thy good Spirit lead me into the way that I should walk; and teach me to deny all ungodliness,

and worldly lusts, and to live soberly, religiously, and godly in this world, Tit. 2. 12. that others by my example may think better of thy truth. And sith this time (which I have yet to live) is but a little respite, and small remnant of dayes, which cannot long continue; *Teach me, my God, so to number my dayes, that I may apply my heart to that spiritual wisdom, which directeth to salvation*, Psal. 90. 12. And to this end, make me more zealous than I have been in Religion, more devout in Prayer, more fervent in Spirit, more carefull to hear and profit by the preaching of thy Gospel, more helpfull to my poor brethren, more watchfull over my wayes, more faithfull in my calling, and every way more abundant in all good works. Let me (in the joyfull time of prosperity) fear the evil day of affliction; in the time of health, think of sickness; in the time of sickness, make thy self ready for death; and when death approacheth, prepare my self for judgement. Let my whole life be an expressing thankfulness unto thee for thy grace and mercy. And therefore, O Lord, I do here from the very bottom of my heart, together with the thousand thousand of Angels, the four Beasts, and twenty four Elders, and all the creatures in heaven, and on the earth, acknowledge to be due unto thee O Father which sittest upon the throne, and to the Lamb, the Son, (Apo. 5. 12, &c.) who sitteth at thy right hand, and to the holy Spirit, which proceedeth from both; the holy Trinity of persons in unity of substance, all praise, honour, glory, and power from this time forth, and for evermore, Amen,

*Meditations for one that is like to die.*

**I**F thy sickness be like to encrease unto death, then meditate on three things: First, how graciously God deal-eth with thee. Secondly, from what evils death will free thee. Thirdly, what good death will bring unto thee.

First, concerning Gods favorable dealing with thee.

1. Meditate, that God useth this *chastisement* of thy body, but as a *Medicine* to cure thy *soul*, by drawing thee (who art sick in sinne) to come by repentance unto *\* Christ* (thy *Physician*) to have thy Soul healed.

2. That the sorest sicknesse, or painfulllest disease which thou canst endure, is *nothing*, if it be compared to those *⁊ dolours*, and pains which *Iesus Christ* thy Saviour suffered for thee, when in a *bloody sweat* he endured the *wrath* of God, the *pain* of Hell, and a *curfed death*, which was due to thy *sinnes* justly; therefore may he use those words of *Jeremy*, *² Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce wrath.* Hath the Son of God endured so much for thy *redemption*, and wilt not thou a *sinful man* endure a little sickness for his pleasure; especially when it is for thy good?

3. That when thy sickness and disease is at the extreamest, yet it is less, and easier than thy sinnes have deserved. Let thine own conscience judge whether thou hast not *deserved worse* than all that thou dost suffer.

Murmur not therefore, but considering thy *manifold* and *grievous sinnes*, thank God that thou art not plagued with farre more grievous punishments. Think how *willingly* the damned in Hell would endure the *extremest pains* a thousand years, on condition that they had but the hope to be saved; and (after so many years) to be eased of their eternal torments. And seeing that it is his *⁊ mercy* that thou art not rather consumed than corrected, how canst thou but bear patiently his *Temporal* correction, seeing the end is to *⁹ save* thee from *Eternal* condemnation?

4. That nothing commeth to pass in this case unto thee,

x Mat. 9. 12. y Luke 22. 14. Psal. 88. 7. Isa. 53. 4. Psal. 18. 5. Heb. 5. 7. Gal. 3. 13. z Lam. 1. 15. *Dum legimus vel audimus quod & quanta ille sine culpa sustinuit, intelligimus nos peccatores omnia debere libenter sustinere.* Theod. ad 5. esp. in Rom. d Lam. 3. 22. b 1 Cor. 11. 32.

but such as ordinarily befell to others thy brethren, who being the *beloved*, and *c* *undoubted servants* of God (when they lived on earth) are now most *blessed* and *glorious* Saints with Christ in Heaven; as *Job*, *David*, *Lazarus*, &c. They groaned for a time, as thou doest, under the *like burthen*; but they are now delivered from *all* their *miseries*, *troubles*, and *calamities*. And so likewise *ere long* if thou wilt patiently tarry the Lords leisure (thou shalt also be delivered from thy sickness and pains; either by *restoration* to thy former health, with *Job*; or (which is *farre better*) by being *received* to heavenly rest, with *Lazarus*.

5. Lastly, that God hath not given thee over into the *hand* of thine *enemy*, to be *punished* and *disgraced*, but (being thy loving *Father*) he corrected thee with his own *mercifull hand*. When *David* had his wife, to chuse his own *chastisement*, he chose rather to be corrected by the hand of God, than by any other means; *d* *Let us fall into the hands of the Lord; for his mercies are great, and he will not fall into the hands of men.* Who will not rake any *affliction* in good part, when it cometh from the hand of God, from whom (though *c* *no affliction seemeth joyous in the present*) we know nothing cometh but what is good? The consideration hereof made *David* to endure *Shimei's* cursed railing with greater patience, and corrected himself another time for his impatience, *e* *I should not have opened my mouth, because thou didst it: and Job* reprove the unadvised speech of his Wife, *f* *Thou speakest like a foolish woman: what? shall we receive good at the hand of God, and not receive evil?* And though the *i* *exp* of Gods wrath, due to our sins, was such a horror to our Saviors humane nature, that he earnestly prayed, that *k* *it might pass from him*; yet (when he considered, that it was

Job. 11. 25, &c. 1 Pet. 5. 9. d 2 Sam. 24. 14. e Heb. 12. 11. f Sam. 16. 9, 10, g Psal. 39. 9. h Job 2. 10. i Mat. 26. 39. but Ver. 41.



reached unto him by the *hand* and *will* of his Father ) he willingly submitted himself to drink it to the very dregs thereof. Nothing will more arm thee with patience in thy sickness than to see that it cometh from the hand of thy heavenly Father, who would never send it, but that he sees it to be unto thee both *needfull* and *profitable*.

*The second sort of Meditations are, to consider from what evils death will free thee.*

**I**T freeth thee from a *corruptible body*, which was conceived in the *weakness* of flesh, the *heat* of lust, the *stain* of sinne, and born in the *blood* of filthyness; a living *prison* of thy Soul, a lively *instrument* of Sinne, a very *sack* of stinking dung; the *excrements* of whose nostrils, ears, poares, and other passages (duly considered) will seem more loathsome than the uncleanest sink or vault. Inasmuch that whereas *Trees* and *Plants* bring forth leaves, flowers, fruits, and sweet smells; *mans* body bringeth forth naturally nothing but *lice*, *wormes*, *rottenness*, and *filthy stinck*. His *affections* are altogether corrupted, and the *imaginings* of his heart are onely evil continually. *Ps. 14. 1. Gen. 6. 5.* Hence it is that the *ungodly* is not satisfied with *prophaneness*, nor the *voluptuous* with pleasures, nor the *ambitious* with preferment, nor the *curious* with preciseness, nor the *malicious* with revenge, nor the *chcerous* with uncleanness, nor the *covetous* with gain, nor the *drunkard* with drinking. Now passions and fashions doe daily grow; new feares and afflictions doe still rise; here *wrath* lies in wait, there *vain glory* vexeth; here pride lifts up, there *disgrace* casts down; and every one maketh who shall arise in the *ruine* of another. Now a man is privily *stung* with *back-biters*, like *fiery Serpents*: and he is in danger to be openly *devoured* of his enemies, *Daniels Lyons*. And a godly man, where ere he liveth shall ever be vexed (like *Lot*) with *Sodoms* uncleanness.

2. Death brings unto the godly an end of sinning, and of all the miseries which are due unto sinne; so that after <sup>a</sup> death there shall be no more sorrow, nor crying; neither shall there be any more pain; for God shall wipe away all teares from our eyes. Yea, by death we are separated from the company of wicked men; and God <sup>b</sup> taketh away mercifull and righteous men from the evil to come. So he dealt with *Josiah*; <sup>c</sup> I will gather thee to thy Fathers, and thou shalt be put into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And God <sup>d</sup> hides them for a while in the grave, untill the indignation pass over.

So that as *Paradise* is the Haven of the Souls joy, so the grave may be termed the Haven of the <sup>e</sup> Bodies rest.

3. Whereas this wicked body lives in a world of wickedness, so that the poor Soul cannot look out at the eye, and not be infested; nor hear by the ear, and not be distracted; nor smell at the nostrils, and not be tainted; nor taste with the tongue, and not be allured; nor touch by the hand, and not be defiled; and every Sense, upon every temptation, is ready to betray the Soul: By death the Soul shall be delivered from this thralldome, and this corruptible body shall put on incorruption, and this mortal immortality, 1 Cor. 15. 35. Oh blessed, thrice blessed be that death in the Lord, which delivers us out of so evil a world, and freeth us from such a body, or bondage of corruption.

*The third sort of meditations to consider what good death will bring unto thee.*

1. **D**Eath bringeth the godly man's Soul to enjoy an immediate Communion with the blessed Trinity, in everlasting bliss and glory.

2. It translates the Soul from the miseries of this world,

<sup>a</sup> Rom. 6. 7. Apo. 21. 4. <sup>b</sup> Isa. 57. 1. <sup>c</sup> 2 King. 2 20. <sup>d</sup> Isa. 26. 20. <sup>e</sup> Job. 5. 19.

the contagion of sinne, and society of sinners, to the <sup>f</sup> City of the living God, the celestial Jerusalem, and the company of innumerable Angels, and to the assembly and congregation of the first-born, which are written in heaven, and to God the judge of all, and to the Souls of just men made perfect, and to Jesus the Mediator of the new Covenant.

3. Death putteth the Soul into the actual, and full possession of all the inheritance and happiness which Christ hath either promised unto thee in his Word, or purchased for thee by his blood.

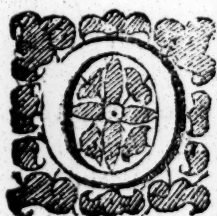
This is the good and happiness whereunto a blessed death will bring thee. And what truly Religious Christian that is young, would not wish himself old, that his appointed time might the sooner approach to enter into his celestial Paradise? where thou mayest exchange thy brass for gold, thy vanity for felicity, thy vilenesse for honour, thy bondage for freedom, thy lease for an inheritance, and thy mortal state for an immortal life? He that doth not daily desire this blessednesse above all things, of all others he is lesse worthy to enjoy it.

If <sup>g</sup> Cato Uticensis, and Cleombrotus, two Heathen men (reading Plato's Book of the Immortality of the Soul) did voluntarily, the one break his neck, the other ranne upon his sword, that they might the sooner (as they thought) have enjoyed those joyes: what a shame is it for Christians (knowing those things in a more excellent measure and manner out of Gods own Book) not to be willing to enter into those heavenly joyes? especially when their <sup>h</sup> Master calls for them thither. If therefore there be in thee any love of God, or desire of thine own happiness or salvation, when the time of thy departing draweth near, that time, I say, and manner of death, which God in his unchangeable Counsell hath appointed,

<sup>f</sup> Heb. 12. 22, 23, 24. <sup>g</sup> Plut. vit. Cat. Cic. Tus. quest. 1. 1. <sup>h</sup> Vid. de praep. i. v. v. as in Tust. in Saxo, ut q. 1. Socraticum de nece legit opus. Ovid. in ibid. <sup>h</sup> Mat. 25. 21.

and determined before thou wast born, yeeld and surrender up (willingly, and cheerfully) thy Soul into the mercifull hand of *Jesus Christ* thy Saviour. And to this end, when the time is come, as the *Angel* in the sight of *Mahnoah* and his Wife, ascended from the *Altar* up to heaven in the flame of the *Sacrifice*; so endeavour thou, that thy Soul in the sight of thy <sup>i</sup> friends may from the *Altar* of a contrite heart, ascend up to heaven, in the sweet perfume of this, or the like *Spiritual Sacrifice of Prayer*.

*A Prayer for a sick man, when he is told that he is not a man for this world, but must prepare himself to go unto God.*



Heavenly Father, who art the <sup>k</sup> Lord God of the spirit of all flesh, and hast made us these <sup>l</sup> souls, and hast appointed us the time, as to come into this world, so (having finished our <sup>m</sup> course) to goe out of the same. The <sup>n</sup> number of my dayes which thou hast determined, are now expired, and I am come to that <sup>o</sup> utmost bound, which thou hast appointed, beyond which I cannot pass. I know (O Lord) that if <sup>p</sup> thou enterest into judgement, no flesh can be justified in thy sight: And I (O Lord) of all others should appear most impure and unjust; for I have not <sup>q</sup> fought that good fight, for the defence of thy faith and religion, with that zeal and constancy that I should; but for fear of displeasing the world, I have given way unto sinnes and errorrs; and for desire to please my flesh, I have broken all thy Commandements, in thought, word, and deed; so that <sup>r</sup> my sinnes have taken

<sup>i</sup> Luke 19. 16, 20. <sup>k</sup> Numb. 16. 22. Numb. 27. 16. <sup>l</sup> Jer. 38. 13. <sup>m</sup> Acts 13. 25, 26. <sup>n</sup> 2 Tim. 4. 7. <sup>o</sup> Pl. 90 12. <sup>p</sup> Job 14. 5, 14. & 16. 22. & 21. 21. Lu. 22. 53. <sup>q</sup> Pl. 143. 2. <sup>r</sup> 2 Tim. 4. 7. <sup>s</sup> Pl. 21. 12.



such hold on mee, that I am not able to looke up, and they are more in number than the haire on my head. <sup>f</sup> If thou wilt straitly mark mine iniquities, O Lord, where shall I stand? <sup>e</sup> If thou weighest me in the ballance, I shall be found too light: For I am voyd of all righteousness that might merit thy mercy; and <sup>u</sup> laden with all iniquities, that most justly deserve thy heaviest wrath. But O my Lord, and my God, for *Iesus Christ* thy Sonnes sake, <sup>w</sup> in whom onely thou art well pleased with all penitent and believing sinners, take pittie and compassion upon me, who am the <sup>x</sup> chief of sinners. <sup>y</sup> Blot out all my sinnes out of thy remembrance, and <sup>z</sup> wash away all my transgressions out of thy sight, with the <sup>a</sup> precious blood of thy Sonne, which I beleeve that he (as an undefiled <sup>b</sup> Lambe) hath shed for the cleaning of my sinnes. In this faith I lived; in this faith I dye: beleeving that <sup>c</sup> *Iesus Christ* died for my sinnes, and rose again for my justification. And seeing that he hath endured that <sup>d</sup> death, and borne the burthen of that judgement which was due unto my sinnes, O Father for his death and passions sake, (now that I am comming to appear before thy Judgement seat) acquit and deliver me from that fearefull judgement which my sinnes have justly deserved, And perform unto me that gracious and comfortable promise, which thou hast made in thy Gospel, <sup>e</sup> That whosoever beleeueth in thee, hath everlasting life, and shall not come into judgement, but shall pass from death unto life. Strengthen, O Christ, my <sup>f</sup> Faith, that I may put the whole confidence of my Salvation in the merits of thy obedience and blood. Increase, O holy Spirit, my patience; lay no more upon me <sup>g</sup> than I am able to bear; and enable me to bear so much as shall stand with thy blessed will and pleasure. O blessed Trinity in unity, my Creator,

f Ps. 130. 3. i Dan. 5. 27. u Mat. 11. 28. w Mat. 3. 17. x 1 Tim. 1. 15. y Ezech. 18. 22. z Psal. 51. 7. a 1 Pet. 1. 19. b Joh. 1. 29. c Rom. 4. 25. d 1 Cor. 15. 3, 4. e 1 Pet. 2. 24. f Joh. 5. 24. g Luke 17. 5. g 1 Cor. 10. 13.

Redeemer, and Sanctifier, vouchsafe that as my *outward* man doth decay, so my *inward* man may more and more, by the grace and consolation, increase and gather strength. O Saviour, put my Soul in a readiness, that (like a <sup>b</sup> *Wife Virgin*, having the <sup>i</sup> *wedding garment* of thy <sup>k</sup> *righteousness* and holyness) shee may be ready to meet thee at thy comming, *with oyle in her lampe*, <sup>l</sup> *Marry her unto thy self*, that shee may be <sup>m</sup> *one* with thee in everlasting love and fellowship. " O Lord reprove Satan, and chase him away: o Deliver my Soul from the power of the Dog; Save me from the Lions mouth. I thank thee, O Lord, for all thy blessings both spiritual and temporal, bestowed upon mee; especially for my Redemption by the death of my Saviour Christ. I thank thee that thou hast protected me with thy holy <sup>p</sup> *Angels* from my youth up untill now. Lord I beseech thee, give them a charge to attend upon mee, till thou callest my Soul, and then to carry her (as they did the Soul of <sup>q</sup> *Lazarus*) into thy heavenly Kingdom. And as the time of my departure shall approach nearer unto me, so grant, O Lord, that my Soul may draw nearer unto thee; and that I may joyfully <sup>r</sup> *commend my soul into thy hands*, as into the hands of a loving Father and merciful Redeemer: and at that instant, <sup>s</sup> *O Lord, graciously receive my spirit*. All which that I may do, assist me, I beseech thee, with thy grace, and let thy holy Spirit continue with me *unto the end*, and *in the end*, for Jesus Christ his sake, thy Son, my Lord, and onely Saviour: In whose name I give thee thy glory, and begge these things at thy hand, in that Prayer which Christ himself hath taught mee saying:

*Our father which art in heaven, &c.*

<sup>b</sup> Mat. 25. 4. <sup>i</sup> Mat. 22. 11. <sup>k</sup> Apo. 19. 8. <sup>l</sup> Apo. 19. 7. <sup>m</sup> Joh. 17. 22. <sup>n</sup> Zach. 3. 2. <sup>o</sup> Psal. 12. 10, 11. <sup>p</sup> Heb. 1. 14. <sup>q</sup> Luke 16. 22. <sup>r</sup> Mat. 8. 11. <sup>s</sup> Luk. 13. 18. Eph. 1. 10. <sup>t</sup> Act. 15. 11. <sup>u</sup> Psal. 13. 4. <sup>v</sup> Acts 7. 59.

*Meditations against despair, or doubting of Gods mercy.*

**I**T is found by continual experience, that neare the time of death (when the Children of God are weakest) then Satan makes the *greatest flourish* of his strength, and assayles them with his strongest temptations. For hee knoweth that either he must now, or never prevail; for if their Soules once go to Heaven, he shall never vex, nor trouble them any more. And therefore he will now besirre himself as much as he can, and labour to set before their eyes all the *gross* finnes which ever they committed, and the *Judgements* of God which are due unto them; thereby to drive them, if he can, to despair; which is a grievouser sinne than all the finnes that they committed, or hee can accuse them of.

*If Satan therefore trouble thy Conscience more towards thy death, than in thy life time;*

1. <sup>u</sup> Confess thy finnes unto God, not onely in general, but also in particular.

2. Make *satisfaction* unto those men whom thou hast *wronged*, if thou be able. And if thou doest injuriously, or fraudulently *detain* or *keep* in thy possession, any lands or goods, that of right do belong to any widow or fatherless childe, presume not, as thou tenderest thy Soules health, to look *Christ* the *righteous Judge* in the face, unlesse thou doest first make a <sup>w</sup> restitution thereof to the right owners; for the *Law of God*, under the penalty of his *curse*, requirerh thee to <sup>x</sup> *restore whatsoever was given thee to keep, or which was committed to thy trust, or whatsoever by robbery, or violent oppression; thou tookest from thy neighbour; with a fifth part for amends added to the principal.* And unless that

<sup>t</sup> Satans first stratagem in time of death. <sup>u</sup> The defeature. <sup>w</sup> Lev. 6. 2, 3, 4, &c. Num. 5. 6, 7, 8. <sup>x</sup> Non remittitur peccatum nisi restituatur ablatum.

like y *Zachens* thou dost make *restitution* of such goods and lands, according to Gods Law, thou canst never truly repent; and without true *repentance* thou canst never be saved. But though by the temptation of the Devil thou hast done *wrong* and *injury*, yet if thou dost *truly repent*, and make *restitution* to thy power, the Lord hath promised to be *mercifull* unto thee, to hear the Prayers of his *faithfull Ministers* for thee, to *forgive thee thy trespasses and sinne*, and to receive thy Soul in the merits of *Christs blood*, as a Lamb without *blemish*.

3. Ask God for Christ his sake *pardon* and *forgiveness*: And then these troubles of minde are no *discouragements*, but rather *comforts*; *exercises*, not *punishments*. They are *assurances* unto thee, that thou art in the right way; for the *way to Heaven is by the gates of Hell*; that is, by suffering pains in the *body*, and such *doublings* in the *minde*, that thy estate in this life being every way made *bitter*, the joyes of eternal life may relish unto thee *better*, and more *sweet*.

<sup>2</sup> If Satan tell thee that thou hast no Faith, because thou hast no feeling, meditate:

1. \* That the <sup>a</sup> truest faith hath oftentimes the least feeling, and greatest doubts; but so long as thou hast such doubtings, they shall not be layd unto my charge, for they belong to the *flesh*, from which thou art *divorced*. When thy flesh shall *perish*, thy weak inward man, which hates them, and loves the Lord *Iesus*, shall be *saved*.

2. That it is a better <sup>b</sup> Faith, to beleeve without feeling, than with feeling. The least Faith (so much as a grain of *Mustard-seed*, so much as is in an *Infant baptised*) is enough to save the Soul which loveth Christ, and beleeveeth in him.

y Lu. 19. 8, 9. Eze. 15. 3. 12. 16. Mich. 6. 10, 11. Luke 13. 1. Jer. 18. 7. Acts 2. 51. Acts 8. 22. 1 Pet. 3. 9. Gen. 29. 9. James 5. 14, 15, 16. Lev. 7. 6, 7. & Satans second assault. \* The Christians encounter. a Mat. 9. 24. Psal. 7. 19. Mat. 17. &c. b Mat. 14. 31. Job 13. 15. Mat. 17. 20. Mat. 10. 14. 3. That



3. That the Childe of God which *desires* to feele the assurance of Gods favour, shall have his *desire*, when God shall see it to be for his good: for God hath promised to give them the *water of life*, who thirst for it. We have an example in \* *Master Glover* the holy Martyr, who could have no *comfortable feeling* till he came to the *sight* of the *stake*: and then cried out, and clapped his hands for joy to his friends, saying, *O Austen he is come, he is come*, meaning the feeling joy of faith, and the holy Ghost. *Tarry therefore the Lords leisure: be strong, and he shall comfort thine heart.*

\* *If Satan shall aggravate unto thee the greatness, the multitude, and hainousnesse of thy finnes, meditate:*

1. † That upon true repentance it is as easie with God to forgive the *greatest* sin as the *least*: and he is as willing to forgive *many*, as to pardon one. And his mercy shineneth more in pardoning *great sinners*, than *small offenders*; as appears in the examples of *Manasses*, *Magdalen*, *Peter*, *Paul*, &c. And where ‡ sinne most abounded, there doth his grace rejoyce to abound much more.

2. That God did never forsake any man, till that a man did first forsake God, as appears in the examples of *Cain*, *Saul*, *Achitophel*, *Ahaziah*, *Judas*, &c.

3. That God calleth all, even those sinners who are *heavy laden with sinne*, and that he did never deny his mercy to any sinner that asked his mercy with a *penitent heart*. This the story of the Gospel witnesseth: There came unto Christ all sorts of sick sinners, the *blinde*, *lame*, *halt*, *Lepers*, such as were sick of *palsies*, *Dropsies*, *bloody-fluxes*, such as were *lunatick*, and *possessed with unclean spirits*, and *Devils*: Yet of all those, not one that came and asked his mercy and help, went away without his er-

q Apoc. 2. 6. ff. 55. 1. \* Fox *Act. & Monum.* Fol. 1555. in the last Edition but one. d Ps. 27. 16. e Satans assault. f The Encounter. h Tim. 1. 15. g Rom. 5. 20. h Mat. 11. 28.

rand. If Mercy he asked, mercy he found, were his sinnes never so great, were his disease never so grievous. Nay, he offered and gave his mercy to many who never asked it (being moved onely with the bowels of his own compassion, and the sight of their misery) as to the woman of <sup>i</sup> Samaria, the widow of <sup>k</sup> Naim, and to the sick man that lay at the Poole of Bethesda, who had been thirty eight yeares sick. If he thus willingly gave his mercy to them that did not aske it, and was found of them (as the Prophet saith) that sought him not, will he deny mercy unto thee, who dost so earnestly pray for it with tears? and dost, like the poor Publican, so heartily knock for it, with penitent fists upon a bruised and broken heart? Especially, when thou prayest to thy Father in the name, and mediation of Christ, for whose sake he hath promised to grant <sup>m</sup> whatsoever we shall aske of him; as sure as God is true, he will not. Though Ninivies sinnes had provoked the Lord to send out his sentence against them, yet upon their repentance, he recalled it again, and spared the City; how much more, if thou likewise repentest, will <sup>n</sup> hee spare thee, seeing his sentence is not yet gone forth against thee? If hee deferred the Judgement all Ahabs dayes, for the external shew onely which hee made of humiliation, how much more will hee clean turn away his vengeance, if thou wilt unfeignedly repent of thy sin, and return unto him for grace and mercy?

Hee offered his mercy unto Cain (who murdered his innocent brother) <sup>o</sup> If thou dost well, shalt thou not be accepted? As if he should have said, If thou wilt leave thy envy, and malice, and offer unto me from a faithful, and a contrite heart, both thou, and thine Oblation also shall be acceptable unto me. And to <sup>p</sup> Judas (that so treacherously betrayed him, in calling him friend, a sweet appel-

<sup>i</sup> John 4. 10. <sup>k</sup> Luke 7. 13. <sup>l</sup> Is. 56. 1. Rom. 10. 20. <sup>m</sup> Joh. 14. 14. <sup>n</sup> Novit dominus mutare sententiam, si tu noveris emendare vitam.  
<sup>o</sup> Gen. 4. 7. <sup>p</sup> Mat. 26. 50. 1 Pet. 2. 27. Psal. 140. 3. Mat. 26. 50

lation of love ; ) and when Judas offered , he willingly consented with that mouth ( wherein was never found guile ) to kiss those dissembling lips , under which lurked the poison of Asps. Had Judas apprehended this word friend out of the mouth of Christ , as <sup>1</sup> Benhadad did the word Brother from the mouth of Ahab ; doubtlesse Judas should have found the God of Israel more mercifull than Benhadad found the King of Israel. But God was more displeased with Cain for despairing of his mercy , than for murdering his Brother ; and with <sup>r</sup> Judas , for hanging himself , than for betraying his Master ; in that they would make the finnes of mortal men greater than the infinite mercy of the Eternall God : or as if they could be more sinfull than God was mercifull. Whereas the least drop of Christs blood is of more merit to procure Gods mercy for thy salvation , than all the finnes that thou hast committed , can be of force to provoke his wrath to thy damnation.

[ If Satan shall suggest , that all this is true of Gods mercy , but that it doth not belong unto thee , because that thy finnes are greater than others mens , as being finnes of knowledge , and of many years continuance ; and such as whereby others have been undone ; and all ( for the most part ) committed wilfully and presumptuously against God and thy conscience. And therefore though hee will be mercifull unto others , yet he will not be mercifull unto thee ; meditate ,

1. <sup>r</sup> That many ( who are now in heaven most blessed and glorious Saints ) committed in the same kinde ( when they lived on earth ) as great , and greater finnes than ever thou hast committed , and continued ( before they repented ) in those finnes as long as ever thou hast done. As therefore all their finnes and the continuance in them could not hinder <sup>r</sup> Gods mercy , upon their repentance ,

¶ 1 King. 10. 31, 33. Verſ. 31. <sup>r</sup> Judas non tam ſeculus quam deſperatio fecit poenitentia interire. Aug. lib. de uſu. poenit. Ecceclatior omnibus , & Juda extitit , quem non poenitentia duxit ad Dominum ſed deſperatio traxit ad laqueum I. c. ¶ Satans third Assault. ¶ The encounter.  
¶ 1 Tim. 1. 16.

from forgiving their finnes, and receiving them into favour; no more shall thy finnes, and continuance therein, hinder him from being mercifull unto thee, if thou doest repent, as they did: yea, upon thy repentance, every one of their examples is a pledge that hee will do the same unto thee that he did unto them. For as the *least sinne* in Gods Justice, without Repentance, is damnable; so the *greatest sinne* upon Repentance, is in his Mercy pardonable. Thy *greatest*, and inveteratest finnes are but the sins of a man; but the *least* of his mercies is the mercy of God. Because thou knowest thine own finnes, thou doubtest whether they shall be pardoned. Mark how this doubtfull case is resolved by God himself. Many in *Isaiahs* dayes thought (as thou dost) that they had continued so long in sinne, that it was too late for them now to seek to return unto God for Grace and Mercy: But God answereth them, \* *Seek yee the Lord whilest he may be found; call upon him whilest he is near; As if he had said, whilest life lasteth, and my word is preached, I am near to be found of all that seek me, and pray unto me. The people reply; But we (O Lord) are grievous sinners, and therefore dare not presume to call upon thy Name, or to come near thine Holyness. To this the Lord answereth; Let the wicked forsake his way, and the man of iniquity his thoughts, and let him return unto mee, and I will have mercy upon him, and be his God, and I will pardon him abundantly. But wee would think (say the people) that if our finnes were but ordinary finnes, this promise of mercie might belong unto us; but because our finnes are so great, and of such long continuance, therefore wee fear, lest, when wee appear before God, he will reject us. To this God answereth again; My thoughts (of mercy) are not your thoughts, neither are your wayes (of pardoning) my wayes; for as the Heavens are higher than the Earth, so are my wayes higher than your wayes, and my thoughts*

\* *Isaiah* 55. 6, 7, &c.



than your thoughts. If therefore every sinner in the world were a world of such sinners as thou art, do thou but yet (what God bids thee) repent, and believe, and the blood of Jesus Christ, being the blood of God, will cleanse both thee and them from all your sins.

2. That as God did foresee all the sinnes which the world should commit, and yet all those could not hinder him from loving the world, so, that he gave his onely begotten Son to death to save as many of the world as would believe and repent: much less shall thy sinnes (being the sinnes of the least number of the world) be able to hinder God from loving thy Soul, and forgiving thy sinnes, if thou dost repent and believe.

3. That if <sup>a</sup> he loved thee so dearly (when thou wast his enemy) that he payed for thee so dear a price as the spilling of his heart blood, how can hee now but be gracious unto thee, when to save thee will cost him but the casting of a gracious look upon thee? Look not thou therefore to the greatnesse of thy Sinnes, but to the infinitenesse of his mercy, which is so surpassing great, that if thou puttest all thine own grievous sinnes together, and addest unto those the sins of Cain and Judas, and puttest unto them all the sinnes of all the Reprobates in the world (doubtless it would be a huge heap) yet compare this huge heap with the infinite mercy of God, and there will be no more comparison betwixt them, than betwixt the least Mole-hill and the greatest Mountain in a Countrey. The cry of the grievouest sinnes that ever we read of, could never reach up higher than unto heaven, as the cry of the sinnes of <sup>b</sup> Sodom; but the mercy of God (saith <sup>c</sup> David) reacheth up higher than the heavens; and so over-toppeth all our sinnes, And if <sup>d</sup> his mercy be greater than all his works, it must needs be greater than all thy sinnes. And so long as his mercy is greater than the sinnes of the whole World, doe thou but repent, there is no doubt of pardon.

y Act. 20. 28. 1 John 1. 7. 2 John 3. 16. <sup>a</sup> Rom. 5. 8, 9. <sup>b</sup> Gen. 19. 13. <sup>c</sup> Ps. 108. 41. <sup>d</sup> Ps. 145. 9. c If

<sup>c</sup> If Satan shall object, that thou hast many times vowe to repent, and haste made shew of repentance for the time and yet didst fall to the same sinnes again and again, and that all thy repentance was but feigned, and a mocking of God. And that seeing thou hast so often broken thy vow, therefore God hath withdrawn his mercy, and hath changed his love, &c. meditate;

I. <sup>f</sup> That though this were true, (which indeed is heinous) yet it is no sufficient cause why thou shouldest despair, seeing that this is the common case of all the children of God in this life, who vow so oft to forbear some sinne, & till perceiving their *weaknesse* not able to perform it, they vow that they will vow no more. Their *vows* shew the desires of their spiritual man; their *breaking*, the *weakness* of their corrupt flesh. And our oft slips into the same sins *Christ* foresaw, when he taught us to pray daily, *O father forgive us our trespasses*. And why doth *Christ* enjoin thee (who art but a sinfull man) <sup>h</sup> to forgive thy Brother seven times in a day, if he shall return seven times in a day, and say, it repenteth me? But to assure thee, that hee (being the God of mercy and goodness it self) will forgive unto thee thy <sup>i</sup> seventy times sevenfold sinnes a day, which thou hast committed against him, if thou return unto him by *true* repentance. The *Israelites* were cured by looking (though with weak eyes) on the <sup>k</sup> brazen Serpent, as oft as they were stung by the fierie

<sup>e</sup> Satans fourth assault. <sup>f</sup> The Encounter. <sup>g</sup> I remember (saith *Luther*) that *Sulpitius* was wont to tell me, *Ego plus quam milibus Deo vovi, &c.* I have more than a thousand times vowed unto God, that I would mend my life, but I could never perform my vow. Henceforth I will make no such vow; because I verily know that I cannot keep it. Unlesse therefore God will be mercifull unto mee for *Christ's* sake, and grant me a blessed departure out of this wretched life, all my vows and good works will stand me in no stead. This is the state of the dearest Children of God in this life. Read *Luther* on *Galath.* Chap. 5. <sup>h</sup> Luk. 17. 34. <sup>i</sup> Mark 13. 24. 22. <sup>k</sup> Num. 21. 9.

*Serpents in the Wilderness; to assure thee, that upon thy*  
*tears of repentance, thou shalt be recovered by faith in*  
*Christ as often as thou art wounded to death by sinne.*

2. That thy salvation is grounded, not upon the constancy of thine obedience, but upon the *firmness* of Gods Covenant. Though thou varieest with God, and the Covenant be broken on thy *behalf*, yet it is firm on Gods part; and therefore all is safe enough, if thou wilt *return*; for there is no *variableness* with him, neither shadow of *change*. He hath *locked up* thy salvation, and made it sure in his own *unchangeable purpose*; and hath delivered to thy keeping, the *Keys*, which are *Faith* and *Repentance*; and whilest thou hast them, thou mayest perswade thy self that thy salvation is sure and safe; for *whom God loveth, he loveth to the end, and never repenteth of bestowing his love on them who repent and believe.*

Lastly, ° *If Satan shall perswade thee, that thou hast been doubting a long time, and that it is best for thee now to despair, seeing thy sinnes increase, and thy Iudgement draweth near; meditate.*

1. That no sinne (though never so great) should be a cause to move any Christian to *despair*, so long as Gods *mercy* by so many millions of degrees is greater; and that every penitent and believing sinner hath the pardon of all his sinnes confirmed by the *Word* and P *Oath* of GOD; two *immutable things*, wherein it is impossible that God should lie. His *Word* is, that at what time soever, a sinner *whosoever* doth repent of his sinnes *whatsoever* (for both *time*, and *sins*, and *sinners* are indefinite) *from the bottom of his heart*, q *God will blot forth all his sinnes out of*

l *Post lacrymas gemitusque grates elementia Christi confestim est oculus ante lucida tuos.* m *Jam. 1. 17. Rom. 8. 28. Rom. 9. 11.* n By these *Keyes* Peter opened heaven to himself, and afterwards with the rest of the Apostles, unto others. *Lu. 22. 61. Lu. 24. 47, &c. Joh. 20. 21. and Joh. 13. 1. Rom. 11. 29. Rom. 8. 39* o *Satan's fish assault.* p *Heb. 6. 13.* q *Eze. 18. 22. Dr. King of Lond. his Discourses on Jonah.*

his remembrance, that they shall be mentioned unto him no more. If we will not take his Word (which God forbids we should doubt of) he hath given us his Oath; <sup>1</sup> *As I live, I desire not the death of the wicked, but that the wicked turn from his way and live.* As if he had said, Will ye not believe my Word? I swear by my life, that I delight not to damn any sinner for his finnes, but rather to save him upon his conversion, and repentance. The meditation hereof moved Tertullian to exclaim, <sup>1</sup> *Oh how happy are wee, when God sweareth that he will not our damnation! Oh what miserable wretches are we, if we will not believe God when he sweareth this truth unto us.* Listen, O drooping spirit, whose Soul is assailed with waves of faithlesse despair, how happy were it to see many, like thee and Hezekias, (who mourn like Doves for the sence of sinne, and chatter like Cranes and Swallows for the fear of Gods anger;) rather than to behold many who dye like beasts without any feeling of their own estate, or any fear of Gods wrath, or Tribunal Seat, before which they are to appear? Comfort thy selfe, O languishing Soul; for if this earth hath any for whom Christ spilt his blood on the Cross, thou assuredly art one. Cheer up therefore thy self in the all-sufficient attonement of the blood of the Lamb, which <sup>1</sup> *speaketh better things than that of Abel.* And pray for those, who never yet obtained the grace to have such a sence and detestation of sinne. Thou art one indeed, for whom Christ dyed, and from whom a wounded spirit (judging rather according to his feeling than by Faith) hath wrung that dolefull voyce of Christ, <sup>1</sup> *My God, my God, why haste thou forsaken me?* And doubt not but ere long thou shalt as <sup>1</sup> *truly* reign with him, as now thou doest suffer with him; for <sup>2</sup> *Yea and*

<sup>1</sup> Eze. 33. 11. *[O felices nos quorum causa juyat Deus! O miserimos nos, si nos Deo quidem juranti credimus, Tertul. Isa. 28. 14. f Heb. 12. 24. 1 Mat. 27. 16. u 2 Tim. 2. 11. w 2 Cor. 1. 10. x Apoc. 3. 14.]*



*Amen* hath spoken it. No sinne bars a man from salvation, but onely *incredulity* and *impenitency*; nothing makes the sinne against the Holy Ghost *unpardonable*, but want of *repentance*, Heb. 6. 6. The unfeigned desire to repent, is as acceptable unto God, as the perfectest repentance that thou couldest wish to performe unto him.

Meditate on these *Evangelical Comforts*, and thou shalt see that in the very *agony* of death, God will so assist thee with his Spirit, that when Satan looketh for the *greatest* victory, he shall receive the *fonleſt* foyle, yea when thy *eye-strings* are broken, that thou canst not see this *light*, Jesus Christ will appear unto thee to comfort thy *soul*, and his *Holy Angels* will carry thee into his *Heavenly Kingdom*, Luke 16. 22. Then shall thy friends behold thee, like *Manoahs* Angel, doing wonders indeed, when they shall see a *fraile man* in his greatest weaknesse (by the meer assistance of *Gods Spirit*) overcoming the strength of sinne, the bitterness of death, and all the power of Satan, and in the *fire* of Faith, and perfume of Prayer, ascend up with *Angels* victoriously into Heaven.

*An admonition to them who come to visit the sick.*

THEY who come to visit the sick, must have a special care not to stand *dumb*, and *staring* in the sick persons face to disquiet him; nor yet to speak *idly*, and to ask *unprofitable* questions, as most do.

If they see therefore that the sick party is like to die, let them not dissemble, but lovingly and discreetly admonish him of his *weakness*, and to prepare for eternal life. One hour *well spent*, when a mans life is almost *out-spent*, may gain a man the assurance of eternal life: Sooth him not with the vain hope of this life, lest thou betray his soul to eternal death. Admonish him plainly of his estate, and ask him briefly these, or the like Questions.

*Quæ-*

*Questions to be asked of a sick man that is like to dye.*

**D**Ost thou believe that the Almighty God, the Trinity of persons in Unitie of Essence, hath by his Power made Heaven and Earth, and all things therein? And that he doth still by his *divine providence* govern the same? So that nothing comes to pass in the *world* nor to *thy self*, but what his *divine hand and counsel* had determined before to be done.

2. Dost thou confess that thou hast transgressed and broken the holy *Commandments* of Almighty God, in *thought, word, and deed*: And hast deserved for breaking his holy *Laws* the *curse of God*, which containeth *all the miseries of this life*, and *everlasting torments* in Hell fire, when this life is ended, if so be that God should deal with thee according to thy *deserts*?

3. Art thou not *sorry in thy heart* that thou hast so broken his *Laws*, and neglected his *Service* and *Worship*, and so much followed the *World* and thine own *vain pleasures*? And wouldst thou not lead a *holier life*, if thou wert to *begin again*?

4. Dost thou not from thy heart desire to be reconciled unto God in <sup>y</sup> *Jesus Christ* his *blessed Son*, thy *Mediator*, who is at the right hand of God in heaven, now appearing for thee in the sight of God, and making request unto him for thy *Soul*.

5. Dost thou renounce all confidence in all other Mediators, or Intercessours, Saints, or Angels, believing that *Jesus Christ* the onely <sup>z</sup> *Mediatour of the New Testament*, is able perfectly to save them that come unto God by him, seeing he ever liveth to make intercession for them? And wilt thou with <sup>a</sup> *David* say unto *Christ*, *Whom have I in Heaven but thee*? And there is none upon earth that I desire besides thee.

<sup>y</sup> Rom. 8. 34. Heb. 9. 14. <sup>z</sup> Heb. 9. 11. 1 Tim. 2. 5. Heb. 7. 25.

<sup>a</sup> Psal. 73. 25.

6. Dost thou confidently believe, and hope to be saved by the *only merits* of that *bloody death and passion* which thy Saviour *Jesus Christ* hath suffered for thee? not putting any hope of salvation in thine *own merits*, nor in any other means or creatures? being assuredly perswaded, <sup>b</sup> *that there is no salvation in any other; and that there is none other name under heaven, whereby thou must be saved.*

7. Dost thou heartily *forgive* all wrongs and offences done or offered unto thee by any manner of person whatsoever? And dost thou as willingly (from thy heart) ask forgiveness of them whom thou hast grievously wronged in word or deed? and dost thou cast out of thy heart all *malice*, and *hatred*, which thou hast borne to any body, that thou mayest appear before the Face of Christ (the <sup>c</sup> *Prince of peace*) <sup>d</sup> *in perfect love and charity*?

8. Doth thy conscience tell thee of any thing which thou hast wrongfully taken, and dost still withhold from any *widow*, or *Fatherless children*, or from any other person whatsoever? Be assured that unless thou shalt *restore*, like *Zachem*, those goods and lands (if thou be able) thou canst not *truly repent*, and without *true repentance* thou canst not be *saved*, nor look Christ in the face when thou shalt appear before his Judgement-seat.

Dost thou *firmly believe*, that thy *body* shall be *raised up* out of the *Grave*, at the sound of the *last trumpet*? And that thy *body* at soul shall be united together again in the *Resurrection Day*, to appear before the Lord *Jesus Christ*, and thence to go with him into the kingdom of heaven, to live in everlasting bliss and glory?

If the sick party shall answer to all these questions like a faithfull Christian; then let all who are present, joyn together, and pray for him, in these, or the like words.

<sup>b</sup> Acts 4. 12. Acts 10. 4. Isa. 26. 6. <sup>c</sup> Isa. 9. 6. <sup>d</sup> Heb. 12. 14.

*A Prayer to be said for the sick, by them who visit him.*

**O** Mercifull Father, who art the Lord and giver of Life, and to whom *belong the issues of death*; we thy Children here assembled, do acknowledge, that (in respect of our manifold sins) we are not worthy to ask any blessing for our selves at thy hands, much less to become suters to thy Majesty in the behalf of others; yet because *thou hast commanded us to pray one for another, especially for the sick*, James 5. and hast promised, *that the prayers of the righteous shall avail much with thee*; in the obedience therefore of thy Commandement, and confidence of thy gracious promise, we are bold to become humble suters unto thy divine Majesty, in the behalf of this our dear Brother (or Sister) whom thou hast visited with the *chastisement* of thine own fatherly hand. We could gladly wish the *restitution* of his health, and a longer *continuance* of his life and Christian Fellowship amongst us; but for as much as it appeareth (as farre as we can discern) that thou hast appointed by *this visitation*, to call for him out of this mortal life, we submit *our wills* to thy *blessed will*, and humbly intreat for *Iesus Christ* his sake, and the merits of his bitter death and passion (which hee hath suffered for him) that thou wouldest pardon and forgive unto him all his sinnes; as well that wherein he was *conceived* and *born*, as also the offences and transgressions, which ever since, to this day and hour, he hath committed in *thought, word, and deed* against thy divine Majesty. Cast them behind thy back; *remove them as farre from thy presence as the East is from the West*. Blot them out of thy remembrance; lay them not to his charge; wash them away with the *Blood* of Christ, that they may no more be seen; and deliver him from all the judgements which are due unto him for his sins, that they may never trouble his conscience, nor rise in



judgement against his Soul; and *impute* unto him the *Righteousness* of Jesus Christ, whereby he may appear *righteous* in thy sight. And in his extremity at this time, we beseech thee look down from Heaven upon him with those eyes of grace and compassion wherewith thou art wont to look upon thy children in their affliction and misery. Pity thy wounded Servant, like the good *Samaritan*; for here is a sick *Soul* that needeth the help of *such an heavenly Physician*. O Lord increase his *faith*, that he may believe that Christ dyed for him, and that his blood cleanseth him from all his sinnes; and either assuage his pain, or else increase his patience to endure thy blessed will and pleasure. And good Lord, lay no more upon him than thou shalt enable him to bear. Heave him up unto thy self, with those sighs and groans which cannot be expressed. Make him now to feel what is the hope of his *Calling*, and what is the exceeding greatness of thy *Mercy* and *Power* towards them that believe in thee. And in his *weakness*, O Lord, shew thou thy *strength*. Defend him against the *suggestions* and *temptations* of *Satan*; who (as he hath all his life time) will now in his weaknesse especially seek to *assail* him, and to devour him: Oh save his Soul, and reprove *Satan*, and command thy holy Angels to be about him, to ayd him, and to chase away all evil, and malignant Spirits far from him. Make him more and more to loath this world, and to *desire to be loosed, and to be with Christ*. And when that good *hour* and time shall come (wherein thou hast determined to call for him out of this present life) give him grace peacefully and joyfully to yeeld up *his soul into thy mercifull hands*, and do thou receive her into thy merey, and let thy blessed *Angels* carry her into thy Kingdom. Make his *last hour* his *best hour*, his *last words* his *best words*, and his *last thoughts* his *best thoughts*. And when the *sight* of his *eyes* is gone, and his *tongue* shall fail to doe his office, grant (O Lord) that his *Soul* may  
(with

(with Stephen) behold Jesus Christ in Heaven ready to receive him; and that thy Spirit within him may make requests for him, with sighes which cannot be expressed, Rom. 8. 26. Teach us in him to read and see our own end and mortality; and therefore to be carefull to prepare our selves for our last ends, and put our selves in a readiness against the time that thou shalt call for us in the like manner. Thus, Lord, we recommend this our dear Brother (or Sister) thy sick servant, unto thy eternal grace and mercy, in that prayer which Christ our Saviour hath taught us, saying :

*Our Father which art in heaven, &c.*

*Thy grace, O Lord Jesus Christ, thy love, O heavenly Father, thy comfort and consolation, O holy Spirit, be with us all, and especially with this thy sick servant, to the end, and in the end, Amen.*

Let them read often unto the sick some special Chapters of the holy Scriptures; as,

The three first Chapters of the Book of *Job*.

The 14. and 19. Chapters of *Job*.

The 34. Chapter of *Deuteronomie*.

The two last Chapters of *Josuah*.

The 17. Chapter of the first of *Kings*.

The 2. 4. and 12. Chapters of the second of *Kings*.

The 38. 40. and 65. Chapters of *Isaiah*.

The History of the Passion of Christ.

The 8. Chapter to the *Romans*.

The 5. Chapter of the first Epistle to the *Corinthians*.

The fourth of the first Epistle to the *Thessalonians*.

The 5. Chapter of the second Epistle of *Paul* to the *Corinthians*.

The first and last Chapters of St. *James*.

The 11. and 12. to the *Hebrews*.

The first Epistle of *Peter*.

The three first, and the three last Chapters of the *Revelation*, or some of these.

And

And so exhorting the sick party to wait upon God by *faith* and *patience* till he send for him, and praying the Lord to send them a joyfull meeting in the Kingdom of Heaven, and a blessed Resurrection at the last day, they may depart at their pleasure in the peace of God.

*Consolations against impatience in sickness.*

**I**F in thy sickness by extremity of pain thou be driven to impatency, meditate;

1. That thy *sins* have deserved the *pains* of *Hell*; therefore thou mayest with greater patience endure these *fatherly* corrections.

2. That these are the *scourges* of thy heavenly *Father*, and the *rod* is in his hand. If thou diddest suffer with reverence, being a *Child*, the correction of thy *earthly* *Parents*, how much rather shouldst thou now subject thy self (being the *child* of *God*) to the chastisement of thy *heavenly* *Father*, seeing it is for thine *eternal* good?

3. That *Christ* suffered in his soul and body *far* grievous pains for thee, therefore thou must more willingly suffer his blessed pleasure for thine own good. Therefore saith *Peter*, *Christ* suffered for you, leaving you an example, that ye should follow his steps. And *Let us* (saith *St. Paul*) run with joy the race that is set before us, looking unto *Iesus*, the *Author*, and *finisher* of our *Faith*, who, for the joy that was set before him, endured the *Cross*, &c.

4. That these afflictions which now you suffer, <sup>h</sup> are none other, but such which are accomplished in your brethren that are in the world, as witnesseth *Peter*: *Yea*, *Job's* afflictions were farre more grievous. There is not one of the *Saints*, which are now at rest in heavenly joyes, but

e *Vix* dolorum. *Isa.* 53. 3. f *1 Pet.* 7. 21. g *Heb.* 12. 22.

h *1 Pet.* 5. 9. S. *Romicus* cum quotannis gravi morbo tentaretur à Deo, donec quod uno anno liber esset, ac si à Deo tunc desertus fuisset. *Vit. Pat.* c. 18.

endured as much as you do, before they went thither : Yea, many of them *willingly* suffered all the torments that Tyrants could inflict upon them, that they might come to those heavenly joyes whereunto you are now called. And you have a promise, that the <sup>i</sup> God of all grace, after that you have suffered a while, will make you perfect, stablish, strengthen, and settle you. And that <sup>k</sup> God of his fidelity will not suffer you to be tempted above that you are able, but will with the temptation also make a way to escape, that ye may be able to bear it.

5. That God hath determined the time when thy affliction shall end, as well as the time when it began. <sup>l</sup> Thirty eight years were appointed the sick man at Bethesdaes Pool. <sup>m</sup> Twelve years to the Woman with the bloody issue. <sup>n</sup> Three moneths to Moses. <sup>o</sup> Ten dayes tribulation to the Angel of the Church of Smyrna. <sup>p</sup> Three dayes Plagne to David. Yea, the number of the godly mans <sup>q</sup> teares are registered in Gods Book, and the quantity kept in his bottle.

The time of our trouble (saith Christ) is but a <sup>r</sup> Modicum. Gods Anger lasts but a Moment (saith <sup>s</sup> David) A <sup>t</sup> little season (saith the Lord) and therefore calls all the time of our pain, but <sup>u</sup> the hour of sorrow. <sup>w</sup> David, for the swiftness thereof compares our present trouble to a Brook, and <sup>x</sup> Athanasius to a Shoure; compare the longest misery that a man endures in this life to the eternity of eternal joyes, and they will appeare to be nothing. And as the sight of a y<sup>e</sup> sonne safe born, makes the Mother forget all her former deadly pain; so the sight of Christ in heaven who was born for thee, will make all these pangs of death to be quite forgotten, as if they had never been; like <sup>z</sup> Stephen, who as soon as he saw Christ, forgot his

i 1 Pet. 5. 10. k 1 Cor. 10. 13. l John 5. 5. m Mat. 9. 20.  
n Exod. 2. 2. o Apo. 2. 10. p 1 Sam. 23. 24. q Psalm. 56. 8.  
r Modicum & videbo vos. Joh. 16. 17. s Psalm 80. t Apoc. 6. 11.  
u John 16. w Psalm. 110. 7. x Nubecula est, cito transibit. y Joh.  
16. 21. z Acts 7.



own wounds, with the *horror* of the *Grave*, and *horror* of the *stones*, and sweetly yeelded his *Soul* into the hands of his *Saviour*. Forget thine own *pain*, think of *Christs* wounds; <sup>a</sup> Be faithfull unto the death, and he will give thee the *Crown* of eternal life.

6. That you are now called to *Repetitions* in *Christs* *Schoole*, to see how much *Faith*, *Patience*, and *Godliness* you have learned all this while; and whether you can, like <sup>b</sup> *Job*, receive at the hand of *God* some evil, as well as you have hitherto received a great deal of good. As therefore you have alwayes prayed, *Thy will be done*, so be not now offended at this which is done by his *holy will*.

7. That <sup>c</sup> all things shall work together for the best to them that love *God*; insomuch that neither *Death*, nor *Life*, nor *Angels*, nor *Principalities*, nor *Powers*, &c. shall be able to separate us from the love of *God*, which is in *Iesum Christ* our *Lord*. Assure your self, that every pang is a prevention of the pains of *Hell*; every respite an earnest of *Heavens* rest; and how many stripes do you esteem *Heaven* worth? As your life hath been a comfort to others, so give your friends a *Christian* example to dye, and deceive the *Devil*, as *Job* did. It is but the *Cross* of *Christ*, sent before to crucifie the love of the world in thee, that thou mayest go eternally to live with *Christ*, who was crucified for thee. As thou art therefore a true *Christian*, take up (like *Simon* of *Cyrene*) with both thy armes his holy *Cross*, carry it after him, unto him; thy pains will shortly pass, thy joyes shall never pass away.

a Apoc. 2. 10. b Job 2. 10. c Rom. 8. 28. Ver. 38, 39. Morbos non malus adnumerandus, quia multis utiliter accidit, Basil. in Hexam. Morbus est utilis quaedam institutio, quae docet caduca spernere & caelestia spirare. Nazian. ad Phylagrium.

## Consolations against the fear of Death.

**I**F in the time of thy sickness thou findest thy self fearful to die, meditate,

1. That it argueth a dastardie minde to fear that which is not: For in the Church of Christ there is no Death, *Isa.* 25. 7, 8. And whosoever liveth and believeth in Christ, shall never die, *Joh.* 11. 2. Let them fear death, who live without Christ: Christians dye not; but when they please God, they are like <sup>d</sup> Enoch, translated unto God. Their pains are but <sup>e</sup> Eliahs fierie Chariot to carry them to heaven; or like <sup>f</sup> Lazarus sores, sending them to Abrahams bosome. In a word, if thou be one of them, that, like Lazarus, lovest Jesus, thy sickness is not unto the death, but for the glory of God, who of his love changeth thy living death, to an everlasting life. And if many Heathen men, as Socrates, Curius, Seneca, &c. dyed willingly (when they might have lived) in hope of the immortality of the soul: wilt thou being trained so long in Christs School, (and now called to the Marriage supper of the blessed Lamb, *Apoc.* 19. 7.) be one of those Guests that refuse to go to that joyful banquet? God forbid.

2. Remember that thy abode here is but the second degree of thy life; for after thou hadst first lived nine months in thy Mothers womb, thou wast of necessity driven thence to live here in a second degree of life. And when that number of months which God hath <sup>h</sup> determined for this life are expired, thou must likewise leave this, and pass to a third degree in the other world, which never ends. Which to them that live and dye in the Lord, surpasseth as far this kinde of life, as this doth that which one lives in his Mothers womb. To this last and excellentest degree of life, through this door, passed Christ himself, and all his

<sup>d</sup> Gen. 5. 24.   <sup>e</sup> 1 King. 2. 11, 12.   <sup>f</sup> Luke 16. 25.   <sup>g</sup> Joh. 14.

<sup>h</sup> Job 14. 5.

*Saints* that were *before thee* ; and so shall all the rest after *them* and *thee*. Why shouldest thou fear that which is *common* to all Gods elect? Why should that be *uncom* to thee, which was *welcome* to all them? Fear not death, for as it is the <sup>i</sup> *Exodus* of a *bad*, so it is the *Genesis* of a *better* world ; the end of a *temporal*, but the *beginning* of an *eternal life*.

3. Consider that there are but *three things* that can make death so fearful unto thee. First, the loss thou hast thereby : Secondly, the *pain* that is therein : Thirdly, the *terrible effects* which follow after : All these are but false *fires*, and causeless *fears*. For the first, if thou leavest here *uncertain goods* which <sup>k</sup> *Thieves* may rob, thou shalt finde in heaven a true *treasure*, that can never be taken away : These were but *lent* thee as a *Steward* upon *accounts* ; those shall be *given* thee as thy *reward* for ever. If thou leavest a *loving Wife*, thou shalt be married to Christ, which is *more lovely* : If thou leavest *Children* and *Friends*, thou shalt there finde all thy religious *Ancestors*, and *Children* departed ; yea, *Christ*, and all his blessed *Saints* and *Angels* ; and as many of thy children as be *Gods children*, shall thither follow after thee. Thou leavest an *earthly Possession*, and a *house of clay*, and thou shalt enjoy an <sup>m</sup> *heavenly inheritance* and *mansion of glory*, which is purchased, prepared, and reserved for thee. What hast thou lost? Nay, is not death unto thee *gain*? *Go home*, *go home*, and we will follow after thee.

Secondly, for the *pain* in death ; the <sup>a</sup> *fear* of death more pains many than the very *pangs* of death ; for many a Christian dies without any great *pangs* or *pains*. Pitch the *Anchor* of thy *Hope* on the firm ground of the *Word* of *God*, who hath promised in thy <sup>b</sup> *weakness* to perfect his *strength*, and <sup>c</sup> not to suffer thee to be tempted above that thou

<sup>i</sup> *Mors, praesentis vitae exitus, & introitus melioris.* Bern. in Epist. ad Rom

<sup>k</sup> *Math* 6. 9, 10. <sup>l</sup> *Joh*. 14. 1. <sup>m</sup> *2 Corinth*. 5. 1.

<sup>a</sup> *Tunc mors ipsa mors: p. jrr.* <sup>b</sup> *2 Cor*. 12. 9. <sup>c</sup> *1 Cor*. 10. 13.

art able to bear; and Christ will shortly turn all thy temporal pains to his eternal joys.

Lastly, as for the terrible effects which follow after death, they belong not unto thee being a Member to Christ; for Christ by his death hath taken away the sting of death to the faithful; so that now there is <sup>d</sup> no condemnation to them that are in Christ Jesus. And Christ hath protested, that <sup>e</sup> he that believeth in him, hath everlasting life, and shall not come into condemnation, but hath passed from death unto life: Hereupon the holy Spirit from heaven saith, Blessed are the dead which die in the Lord; and that from thence forth they rest from their labours, and their works do follow them. In respect therefore of the faithful, <sup>f</sup> death is swallowed up into victory; and his sting, which is sin, and the punishment thereof, is taken away by Christ. Hence death is called in respect of our bodies, a <sup>g</sup> sleep and rest; in respect of our souls, a going to our heavenly Father; a <sup>h</sup> departing in peace; a removing from this body to <sup>i</sup> go to the Lord; a <sup>k</sup> dissolution of soul and body to be with Christ. What shall I say? Precious in the sight of the Lord is the death of his Saints. These pains are but thy throws and travel, to bring forth <sup>l</sup> eternal life. And who would not pass through hell to go to Paradise, much more through death? There is nothing after death that thou needest fear; not thy sinnes; because Christ hath payed thy ransom: not the Judge; for he is thy loving Brother: not the Grave; for it is the Lords Bed: not Hell; for thy Redeemer keeps the Keyes: not the Devil; for Gods holy Angels pitch their tents about thee, and will not leave thee, till they bring thee to Heaven. Thou wast never nearer Eternal life; glorifie therefore Christ by a blessed death. Say cheerfully, Come Lord Jesus, for thy Servant cometh unto thee: I am willing, Lord help my weakness.

d Ro. 8. 1. e Joh. 5. 24. f 1 Cor. 15. g 1 Thes. 4. h Is. 26. Apoc. 14. i Joh. 14. ἀνάστασις ἐν εἰρήνῃ. Luk. 3. j 2 Cor. 5. k Phil. 1. ἀνάστασις. l Mons porta gloriæ. Greg. Janua viæ. Bern.



*Seven sanctified Thoughts, and mournfull Sighs of a sick man ready to dye.*

**N**OW forasmuch as God of his infinite mercy doth so temper our pain and sickness, that we are not altogether oppressed with extremity, but gives us in the midst of our extremities some respite, to ease and refresh our selves, thou must have an especial care (considering how short a time thou hast, either for ever to lose, or to obtain heaven) to make use of every *breathing* time which God doth afford thee; and during that little time of *ease*, to gather *strength* against the fits of *greater anguish*. Therefore in these times of relaxation and ease, use some of these short *thoughts* and *sighs*.

*The first Thought.*

**S**Eeing every man enters into this life in *teares*, passeth it in *sweat*, and ends it in *sorrow*, ah what is there in it, that a man should desire to live any longer in it? Oh! what a folly is it, that when the *Mariner* roweth with all his force to arrive at the *wished Port*; and that the *Traveller* never resteth till he come to his journeyes end; we *fear* to descry our *Port*, and therefore would *put back* our *Bark*, to be longer *tossed* in this continual *tempest*? we *weep* to see our *journeyes end*, and therefore desire our journey to be lengthened, that we might be more tired with a *fool* and *umberfom* way.

*The spiritual Sigh thereupon.*

**O** Lord, this life is but a troublesome Pilgrimage, few in dayes, but full in evils, *Gen. 47. 9.* and I am weary of it by reason of my sinnes. Let me therefore (O Lord) intreat

intreat thy Majesty, in this my Bed of sickness, as *Elias* did under the *Juniper tree* in his affliction: <sup>n</sup> *It is now enough, O Lord, that I have lived so long in this vale of misery; take my soul into thy mercifull hands; for I am no better than my Fathers.*

*The second Thought.*

**T**Hink with what a <sup>o</sup> *bodie of sin* thou art loaden, what great civil Wars are contained in a little world; the <sup>p</sup> *flesh fighting against the spirit, Passion against Reason, Earth against Heaven*, and the world within thee banding it self for the world without thee; and that but one onely mean remains to end this conflict, death, which (in Gods appointed time) will separate my Spirit from thy Flesh; the pure and regenerate part of thy soul, from the, art which is impure and unregenerate.

*The spiritual sigh upon the second Thought.*

**O** Wretched man that I am, who shall deliver me from the boay of this death? O my sweet Saviour Jesus Christ, <sup>r</sup> *thou hast redeemed me with thy precious blood. And <sup>s</sup> because thou hast delivered my soul from sin, mine eyes from tears, and my feet from falling, I do here from the very bottom of my heart, ascribe the whole praise and glory of my salvation, to thy only grace and mercy, saying (with the holy Apostle) Thanks be unto God, which hath given me the victory through our Lord Jesus Christ.*

<sup>n</sup> 1 Kings 19. 4. <sup>o</sup> Rom. 7. 24. <sup>p</sup> Jam. 4. 2. <sup>q</sup> Rom. 7. 24.  
<sup>r</sup> 1 Pet. 2. Apoc. 5. 9. <sup>s</sup> Psal. 116. 8. <sup>t</sup> 1 Cor. 15. 57. Plal.  
145.

*The third Thought.*

**T**Hink how it behoves thee, to be assured that thy soul is *Christs*; for *death* hath taken sufficient gages to assure himself of thy *body*, in that *all* thy senses be all ready to die, save onely the sense of *pain*; but sith the *beginning* of thy being began with *pain*, marvel the less if thy *end* conclude with *dolors*. But if these *temporal* dolours (which onely afflict the body) be so painfull, O Lord, "who can endure the devouring fire? who can abide the everlasting burnings?"

*The spiritual sigh upon the third Thought.*

**O** Lord Jesus Christ, the Sonne of the living God, who art the onely *Physician* that canst ease my *body* from pain, and restore my *Soul* to life eternal; put thy *Passion*, *Cross*, and *Death*, betwixt my *Soul* and thy *Judgements*; and let the merits of thy *obedience* stand betwixt thy Fathers *Justice* and my *disobedience*; and from these *bodily paines* receive my soul into thine everlasting peace; for I cry unto thee with *Stephen*, \* *Lord Jesus receive my spirit*.

*The fourth Thought.*

**T**Hink that the *worst* that *death* can do, is but to send thy soul, sooner than thy flesh would be willing, to *Christ*, and his heavenly Joyes: Remember, that *that worst* is thy *best hope*. The *worst* therefore of death, is rather a help than a harm.

\* *Isaiah* 33. 14.x *Acts* 7. 59.

*The spiritual Sigh upon the fourth Thought.*

**O** Lord Jesus Christ, the Saviour of all them that put their trust in thee, forsake not him, that in misery flyeth unto thy Grace for succour and mercy; O sound that sweet voice in the ears of my soul, which thou spakest unto the penitent Thief on the Cross, *1 This day thou shalt be with me in Paradise*: For I, O Lord, do (with the Apostle) from my soul speak unto thee, *2 I desire to be dissolved, and to be with Christ*.

*The fifth Thought.*

**T**Hink (if thou fearest to die) *a That in Mount Sion there is no death, for b he that believeth in Christ shall never die*. And if thou desirest to live, without doubt the life eternal (whereunto this death is a passage) surpasseth all. There do all the faithful departed (having ended their miseries) live with Christ in joyes; and thither shall all the godly, which survive, be gathered out of their troubles to enjoy with him eternal rest.

*The spiritual Sigh on the fifth Thought.*

**O** Lord, who seest the malice of Satan, who (not contenting himself, *c like a roaring lion all the daies and nights of our life, to seek our destruction*) shewes himself busiest, when thy children are weakest, and nearest to their end: O Lord reprove him; and preserve my soul. He seeks to terrifie me with death, which my sinnes have deserved, but let thy holy Spirit comfort my soul with the assurance of eternal life, which thy blood hath

*y* Luk. 23. 43. *z* Phil. 1. 23. *a* Isa. 25. 7, 8. *b* Joh. 11. 25. *c* 1 Pet. 5. 8.



purchased. Assuage my pain, increase my patience, and (if it be thy blessed will) end my troubles; for my soul beseecheth thee with old blessed Simeon, <sup>d</sup> Lord now let me thy servant depart in peace, according to thy word.

*The sixth Thought.*

**T**Hink with thy self what a blessing God hath bestowed upon thee above *many millions* in the world; that whereas they are either pagans, who worship not the true God; or Idolaters, who worship the true God falsely: thou hast lived in a *true Christian Church*, and hast grace to dye in the *true Christian Faith*, and to be buried in the *Sepulcher of Gods Servants*, who all wait for the <sup>e</sup> hope of Israel, the raising of their bodies in the <sup>f</sup> resurrection of the just.

*The spiritual sigh upon the sixth Thought.*

**O** Lord Jesus Christ, <sup>g</sup> who art the Resurrection and the life, in whom whosoever believeth shall live though he were dead; I believe that whosoever liveth, and believeth in thee shall never die. <sup>h</sup> I know that I shall rise again in the resurrection of the last day: for I am sure, that thou my Redeemer livest <sup>i</sup> And though that after my death wormes destroy this bodie, yet I shall see thee, my Lord, and my God, in this flesh.

Grant therefore, O Christ, for thy bitter death and passions sake, that at that day I may be one of them to whom thou wilt pronounce that joyful sentence, <sup>k</sup> Come ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world.

<sup>d</sup> Luk. 2. 27. <sup>e</sup> Acts 16. 6, 7. <sup>f</sup> Luk. 14. 14. <sup>g</sup> Joh. 15. 25, 26. <sup>h</sup> Ver. 24. <sup>i</sup> Job 19 25, 26. <sup>k</sup> Mat. 25. 34.

*The seventh Thought.*

**T**Hink with thy self how *Christ* indured for thee a <sup>l</sup> *curst death*, and the <sup>m</sup> *wrath of God* which was due unto thy sinnes; and what terrible pains and cruel torments the *Apostles* and *Martyrs* have voluntarily suffered for the defence of *Christs* faith, when they might have lived by *dissembling* or *denying him*; how much more willing shouldest thou be to depart in the *faith in Christ*, having less pains to torment thee, and more means to comfort thee.

*The spiritual Sigh upon the seventh Thought.*

**O** Lord, my sins have deserved the *pains of Hell* and *eternal death*; much more these *fatherly corrections*, wherewith thou doest afflict me: <sup>n</sup> *But O blessed Lamb of God*, which takest away the sins of the world, have mercy upon me, and wash away all my filthy sinnes with thy most precious blood, and receive my soul into thy heavenly Kingdome; for <sup>o</sup> into thy hands, O Father, I commend my spirit, and thou hast redeemed me, O Lord, thou God of truth.

*The sick person ought now to send for some godly and religious Pastor.*

**I**N any wise, remember (if conveniently it may be) to send for some godly and religious *Pastor*: not onely to pray for thee at thy death) for God in such a case hath promised to bear the prayers of the righteous <sup>p</sup> *Prophets*, and <sup>q</sup> *Elders of the Church*) but also upon thy confession,

<sup>l</sup> Gal 3. 13. <sup>m</sup> Lam. 1. 12. <sup>n</sup> Joh. 1. 29. Apo. 5. 11. Luk. 23. 22. <sup>p</sup> Psa. 31. 5. <sup>q</sup> Gen. 20. 7. Jer. 18. 20. and 3. 1. Ezek. 4. 14. 1 Sam. 9. 7. and 21. 19, 22. <sup>r</sup> James 5. 14, 15, 16.

and *unfeigned* repentance to *absolve* thee of thy sinnes. For as Christ hath given him a calling to <sup>\*</sup> baptize thee unto repentance for the remission of thy sinnes; so hath he likewise given him a calling, and <sup>r</sup> power and <sup>f</sup> authoritie (upon repentance) to *absolve* thee from thy sinnes, <sup>r</sup> I will give thee the Keyes of the Kingdome of heaven; and whatsoever thou shalt bind upon earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. And again, <sup>u</sup> Verily I say unto you, whatsoever ye binde in earth, shall be bound in heaven; and whatsoever ye loose in earth shall be loosed in heaven. And again, Receive ye the holy Ghost: <sup>\*</sup> Whosoever's sins ye remit, they are remitted unto them; and whosoever's sins ye retain, they are retained. This Doctrine was as ancient in the Church of God as Job; for Elihu tells him, <sup>y</sup> That when God strikes a man with malady on his bed, so that his soul draweth near the grave, and his life to the buriers: if there be any messenger with him, or any interpreter, one of a thousand, to declare unto man his righteousness, then will he have mercy upon him, &c. And answerable thereunto (saith St. James (<sup>z</sup> if the sick have committed sins) upon his Repentance, and the Prayers of the Elders) they shall be forgiven him. <sup>a</sup> These have power to shut Heaven, and <sup>b</sup> to deliver (the scandalous impenitent sinner) to Satan: For, <sup>c</sup> the weapons of their warfare are not carnal, but mighty, through God, to cast down, &c. and to have <sup>d</sup> vengeance in readiness against all disobedience. They have the key of loosing, therefore the power of absolving.

The Bishops and Pastors of the Church do not forgive sinnes by any <sup>c</sup> absolute power of their own (for so onely Christ their Master forgiveth sinnes) but ministerially as

<sup>\*</sup> Mat. 1. 4. Act. 19. 4. <sup>y</sup> 1 Cor. 4. 5. <sup>f</sup> 1 Cor. 12. 8. <sup>r</sup> Mat. 16. 19. <sup>u</sup> Mat. 18. 18. <sup>x</sup> Joh. 20. 21, 23. <sup>y</sup> Job 33. 13. <sup>z</sup> James 5. 17, 18. <sup>a</sup> Apoc. 11. 6. <sup>b</sup> 1 Cor. 5. 5. <sup>c</sup> 2 Cor. 10. 3. <sup>d</sup> Mat. 16. <sup>e</sup> *Ministri peccata remittunt non auctore sed operante.* 1 Cor. 5. 4. 1 Cor. 4. 1, 2. Act. 13. 38.

the *servants* of Christ, and *Stewards* to whose fidelity their Lord and Master hath committed his *Keyes*: and that is, when they do *declare* and *pronounce*, either *publickly*, or *privately*, by the Word of God, what *bindeth*, what *looseth*; and the *mercies* of God to penitent sinners, or his *judgements* to impenitent and obstinate persons; and so do apply the *general promises* or *threatnings* to the *penitent* or *impenitents*: For Christ from Heaven doth *by them* (as by his *Ministers* on Earth) declare whom he remitteth and bindeth, and to whom he will open the gates of heaven, and against whom he will shut them. And therefore it is not said, *Whose sinnes ye signifie to be remitted*, but *whose sinnes ye remit*. They then do remit sinnes, because Christ by their *Ministrie* remitteth sinnes, as Christ by his *Disciples* loosed Lazarus, *Ioh. 11. 44.* And no water could wash away Naaman's Lepry, but the waters of *Jordan* (though other Rivers were as clear) because the *promise* was annexed unto the water of *Jordan*, and not of other Rivers: so though another man may pronounce the *same words*, yet have they not the like *efficacie* and *power* to work on the conscience, as when they are pronounced from the mouth of *Christ's Ministers*, because that the *promise* is annexed to the *word* of God, in their *mouthes*: For them hath he *chosen*, *separated*, and *set apart* for this work; and to them he hath committed the *ministerie*, and *word* of *reconciliation*; by their *holy calling* and *ordination* they have received the *holy Ghost*, and the *ministerial power* of *binding* and *loosing*: They are *sent forth* of the *holy Ghost* for this work whereunto he hath called them.

f To this end saith Basil. in Ascet. c. 13. *(Christus omnibus Pastoribus & Doctoribus Ecclesie. ἰσὺν παρέχεν ἐξουσίαν, aequali tribuit potestatem, cuius signum est, quod omnes ex aequo ligant & solvunt, ut Petrus. Papists dare not deny this. Quilibet sacerdos (quantum est ex virtute clauis) habet potestatem indifferenter in omnes. In supplement. Thomæ. 4. 6. Verse 10. g Ioh. 20. 22, 23. h Act. 1. 24. i Act. 13. 2. k Rom. 1. 1. l 2 Cor. 5. 18, 19. m Acts 13. 1 Cor. 1. 1. Heb. 5. 4. n Tk. 1. 5. o Ioh. 20. 22, 23. Act. 13. 24. p Ioh. 20. 23.*



And *Christ* gives his Ministers power to forgive sins to the penitent in the same words that he teacheth us in the Lords Prayer to desire God to forgive us our sins; to assure all penitent sinners, that *God* by his Ministers absolution doth fully, through the merits of *Christ's* blood, forgive them all their sins. So that what *Christ* decreeth in heaven, in *foro judicis*, the same he declareth on earth by his *reconciling* Ministers, in *foro pœnitentia*; so that as *God* hath reconciled the world to himself by *Iesus Christ*; so hath he (saith the Apostle) given unto us the ministerie of this reconciliation.

He that sent them to baptize, saying, *Go and teach nations, baptizing them, &c.* sent them also to remit sinnes, saying, <sup>q</sup> *As my Father sent me, so send I you; Whosoever sinnes ye remit, they are remitted unto them, &c.* As therefore none can baptize (though he use the same water and words) but only the lawfull Minister which *Christ* hath <sup>r</sup> called and authorized to this divine and Ministerial function; so though others may comfort with good words, yet none can absolve from sinne, but onely those to whom *Christ* both committed the holy <sup>t</sup> Ministry and word of reconciliation; and of their absolution *Christ* speaketh, <sup>u</sup> *he that heareth you heareth me.* In a doubtful Title thou wilt ask the counsel of the skilful Lawyer, in peril of sickness thou wilt know the advice of thy learned Physician; and is there no danger in dread of damnation for a sinner to be his own Judge?

Judicious <sup>u</sup> *Calvin* teacheth this point of doctrine most plainly, *Et si omnes mutuo nos debeamus consolari, &c.* Although (saith he) we ought to comfort and confirm one another in the confidence of *Gods* mercy, yet we see that the Ministers are appointed as witnesses and sureties to ascertain our consciences of the remission of sins; insomuch as they are said to remit sins, and to loose souls. Let every faithful man

<sup>q</sup> *John* 120. 12, 13. <sup>r</sup> *2 Cor.* 2 7, 11. *Heb.* 5. 4. <sup>t</sup> *2 Cor.* 5. 18, 19.  
<sup>u</sup> *Luke* 10. 16. <sup>u</sup> *Lib.* 4. 12. <sup>u</sup> *6.* 4. <sup>u</sup> *self.* 12.

therefore remember that it is his duty (if inwardly he be vexed and afflicted with the sense of his sins) not to neglect that remedy which is offered unto him by the Lord, to wit, that (for the easing of his conscience) he make private confession of his sinnes unto his Pastors, and that he desire his private endeavour for the application of some comfort unto his soul, whose office it is (both publickly and privately) to administer Evangelical Consolation to Gods people.

Beza \* highly commendeth this practice; and Luther saith, \* That he had rather lose a thousand worlds, than suffer private confession to be thrust out of the Church. Our Church hath ever most \* soundly maintained the truth of this Doctrine, but most justly abolished the tyrannous and Antichristian abuse of Popish auricular confession, which they thrust upon the souls of Christians as an expiatory sacrifice, and a meritorious satisfaction for sin, racking their consciences to confess, when they feel no distress, and to enumerate all their sinnes, which is impossible; that by this means they might dive into the secrets of all men, which oft-times hath proved pernicious, not onely to private persons, but also to publick States. But the truth of Gods word is, that no person having received Orders in the Church of Rome, can truly absolve a sinner; for the keys of absolution are two; the one is the key of Authoritie, and that onely \* Christ hath; the other is the key of Ministerie, and this he \* gives to his Ministers, who are therefore called the Ministers of Christ; The \* Stewards of Gods Mysteries; The \* Embas-

\* In Antith. Papatus & Christianis. vol. 1. fol. 26. \* Luth. tom. 6. fol. 109. & seq. \* Witness our Liturgy. D. Holland absolved D. Reynolds, who not being able to speak, kissed the hand wherewith he was absolved. \* Apo. 3. 7. Mat. 2. 7. Luk. 5. 2. \* Mat. 16. 19. \* 1 Cor. 4. 1. 1 Cor. 5. 20. Ministerii clavis duplex est, una scientia discernendi. 1 Cor. 12. 10. 1 Joh. 4. 1. Jer. 25. 15. Alia est potestas ligandi & absolvendi. Joh. 20. Mar. 27. 4. Heb. 7. 1. 27, 28. Heb. 8. 4. Heb. 7. 15.

*sadors of reconciliation, Bishops, Pastors, Elders, &c.* But *Christ* never ordained in the New Testament any order of *sacrificing Priests*: neither is the name of *ιερευς*, which properly signifieth *Sacerdos*, or *sacrificing Priest*, given to any Officer of *Christ*, in all the New Testament: Neither do we read in all the New Testament of any who confessed himself to be a *Priest*, but *Indas*. Neither is there any *real Priest* in the New Testament, but *only Christ*. Neither is there any *part of his Priesthood*, to be now accomplished on *Earth*, but that which he fulfilleth in *Heaven*, by *making intercession* for us. Seeing therefore *Christ* never ordained any order of *sacrificing Priests*, and that *Popish Priests* scorn the name of *Ministers of the Gospel*, to whom only *Christ* committed his *Keyes*, it necessarily followeth, that *no Popish priest* can truly either *excommunicate* or *absolve* any sinner, or have any *lawful right* to meddle with *Christs Keyes*. But the *Antichristian abuse* of this divine Ordinance should not abolish the *lawfull use* thereof betwixt *Christians* and their *pastors* in *cases of distress of conscience*, for which it was chiefly ordained.

And verily, there is not any means more excellent to *humble a proud heart*, nor to *raise up an humble spirit*, than this spiritual conference betwixt the *Pastors* and the people committed to their charge. If any *sinner* therefore troubleth thy *conscience*, confess it to *Gods Minister*, ask his *counsel*; and if thou dost truly repent, receive his *Absolution*. And then doubt not *in foro Conscientiae*, but thy *sinnes* be as verily forgiven on earth, as if thou didst hear *Christ* himself *in foro Iudicii*, pronouncing them to be forgiven in Heaven, *Qui vos audit, me audit*; Luke 10. 19. he that heareth you, heareth me. Try this and tell me whether thou shalt not find more ease in thy conscience, than can be expressed in words. Did *prophane men* consider the *dignity* of their divine calling, they would the more honour the *Calling*, and reverence the *Persons*.

The sick man (having thus eased his conscience, and received his *Absolution*) may do well (having a convenient number of faithfull Christians joyned with him) to receive the *holy Sacrament* of the *Lords Supper*; to encourage him in his *Faith*, to discourage the *Devil* in his *assaults*. In this respect the <sup>a</sup> *Council of Nice* termeth this Sacrament, *Viaticum*, the *souls provison for her journey*. And albeit the *Lords Supper* be an Ecclesiastical action, yet forasmuch as our *Lord* (the first Instituter) celebrated it in a <sup>b</sup> private house, and that <sup>c</sup> *St. Paul* termeth the house of Christians, the *Churches of Christ*: and that <sup>d</sup> *Christ* himself hath promised to be in the midst of the faithful, where but two or three are gathered together in his Name: I see no reason, but if Christians desire it (when they are not through sickness able to come to the Church) but that they should receive, and Pastors ought to administer unto them the Sacraments at home. He sheweth more simplicity than knowledge, who thinks that this savours of a *private Mass*. For a *Mass* is called *private*, not because it is said in a private house, but because (as Bishop <sup>e</sup> *Jewel* teacheth out of <sup>f</sup> *Aquinas*) the Priest receiveth the Sacrament himself alone, without distribution made unto others, and then it is private, although the whole Parish be present and look upon him. There is as much difference between such a Communion, and the *Antichristian Idol* of a *private Mass*, as there is betwixt Heaven and Hell. For at a Communion in a private Family upon such an extraordinary occasion, *Christ* his institution is observed. Many faithfull Brethren meet together and *tarry one for another*, *Christ* his death is remembred and shewed, and the Minister together with

<sup>a</sup> *Con. Nice. Can. 12.* <sup>b</sup> *Math. 16. 18. Luk. 22. 13.* <sup>c</sup> *Rom. 26. 5.* *Phil. 5. v.* <sup>d</sup> *Matt. 18. 20.* <sup>e</sup> *Jewel against Harding, Art. 1. of Private Mass, fol. 4.* <sup>f</sup> *In missis privatis, sufficit si unus presens, scilicet Minister, qui populi totius personam gerit Aquin. par. 3. q. 8. ut. 5.*



the Faithful, and the sick party do communicate. Mr. Calvin saith, <sup>s</sup> *That he doth very willingly admit administering of the Communion to them that are sick, when the case and opportunitie so requireth.* And in <sup>h</sup> another place he saith, *That he hath many weighty reasons to compell him not to deny the Lords Supper unto the sick.* Yet I would wish all Christians to use to receive often (in their health) especially once every moneth with the whole Church; for then they shall not need so much to assemble their friends upon such an occasion, nor so much to be troubled themselves for want of the Sacrament. For as Mr. Perkins saith very well, <sup>i</sup> *The fruit and efficacie of the Sacrament is not to be restrained to the time of receiving; but it extends it self to the whole time of mans life afterwards: the efficacy whereof did men thoroughly understand, they should not need to be so often exhorted to receive it.*

<sup>k</sup> *Pastores omnes hic exoratos vellem, ut in hujus controversiæ statum penitus introspeciant: nec fideles ex hac vita migrantes & panem vitæ petentes, viatico suo fraudari sinant, ne lugubris ista in iis adimpleatur lamentatio; <sup>l</sup> Parvuli panem petunt, & non sit qui frangat eis.*

As therefore when a wicked liver dieth, he may say to death, as Ahab said to Eliab, <sup>m</sup> *Hast thou found me, O mine enemy?* So on the other side, when it is told a penitent sinner, that death knocks at the door, and begins to look him in the face, he may say of death, as David said of Ahimaaz, <sup>n</sup> *Let him come, and welcome, for he is a good man, and cometh with good tidings: he is the messenger of Christ, and bringeth unto me the joyfull news of eternal life.* And as the Red Sea was a gulf to drown

<sup>g</sup> De cœnæ administratione ita sentio, libenter admittendum esse hunc morem, ut apud ægrotos celebretur communio, cum ita res & opportunitas feret, Epist. 51. <sup>h</sup> Cur cœnam ægrotis negandum esse non arbitror, multa & graves causæ me impellunt, Epi. 31. 1. <sup>i</sup> Perkins his right way to dying. <sup>k</sup> Admonitio ad Pastores. 1 Lam. 4. 4. <sup>m</sup> 1 Kings 12. 10. <sup>n</sup> 2 Sam. 28. 28. *Ut moriare pius, vivere discipie.*

the Egyptians to destruction; but a passage to the Israelites, to convey them to Canaans possession: so death to the wicked, is a sink to ~~the~~ and condemnation; but to the godly, the gate to everlasting life and salvation. And one day of a o blessed death will make an amends for all the sorrows of a bitter life.

When therefore thou perceivest thy Soul departing from thy Body, pray with thy tongue if thou canst, else pray in thy heart and minde, these words, fixing the eyes of thy Soule upon Jesus Christ thy Saviour.

*A Prayer at the yeelding up of the Ghost.*

**O** Lambe of God, which by thy blood hast taken away the sinnes of the world, have mercy upon me a sinner, q Lord Jesus receive my spirit. Amen.

*When the sick party is departing, let the faithfull that are present kneel down, and commend his Soul to God, in these or the like words.*

**O** Gracious God, and mercifull Father, who art our refuge and strength, and a very present help in trouble; lift up the sight of thy favourable countenance at this instant upon thy servant that now commeth to appeare in thy presence: wash away, good Lord, all his sinnes, by the merits of Christ Iesus blood, that they may never be laid to his charge. Increase his faith, preserve and keep safe his Soule from the danger of the devell and his wicked Angels. Comfort him with thy holy Spirit, cause him now to feele that thou art his loving father, and that he is thy childe by Adoption, and Grace. Save, O Christ, the price of thine own blood, and suffer him not to be lost,

o Summum hominis, bonum, bonus ex hac vita exitus. p John 1. 19.  
q Luke 18. 13. 1 Pl. 46. 1. f Psal. 49 11 Joh. 1. 7.

whom thou hast bought so dearly. Receive his *Soul* as thou didst the *penitent thief*, into thy heavenly *Paradise*. Let thy blessed *Angels* conduct him thither, as they carried the *Soule of Lazarus* : and grant unto him a joyfull resurrection at the last day. O Father, hear us for him, and hear thine own *Sonne*, our onely *Mediator*, that sits at thy right hand, for him and us all; even for the merits of that bitter death and passion which he hath suffered for us. In confidence whereof, we now recommend his *Soule* into thy fatherly hands : in that blessed prayer which our Saviour hath taught us in all times of our troubles to say unto thee : *Our Father, &c.*

*Thus far of the Practice of Piety in dying in the Lord.*

*Now followeth the Practice of Piety in dying for the Lord.*

**T**HE *Practice of Piety in dying for the Lord*, is termed *Martyrdome*.

" *Martyrdome is the Testimony which a Christian beareth to the Doctrine of the Gospel, by enduring any kinde of death : to invite many and to confirme all, to embrace the truth thereof. To this kinde of death Christ hath promised a Crown : Be thou faithfull unto the death, and I will give thee the crowne of life. Which promise the Church so firmly believeth, that they tearmed <sup>w</sup> Martyrdom it self, a Crown. And God, to animate Christians to this excellent prize, would by a prediction that Stephen the first Christian*

" 1 Cor. 12, 13. *Sanguis Martyrum, semen Ecclesie.* w *Martyres acceperunt, non dederunt coronas, Leo Martyrio coronatus.* Euf. usuall. *δωσω σοι τὸν στεφανον τῆς ζωῆς.* Ap. 2. 10. *Bern. Ser. in fest. Innoc. Frid. Nausea in vit. Johan. Flores Hist. ad An. 65. Matt. 2. Act. 7. Acts and Monuments. 1 Pet. 2. 10. Causa, non passio, facit Martyrem.* Aug. epi.

*Martyr*

Martyr should have his name of a Crown.

Of Martyrdom there are three kinds.

1. *Sola voluntate*, in will onely, as *John the Evangelist*, who (being boyled in a Cauldron of Oyl) came out rather annointed than sod: and died of old age at *Ephesus*.

2. *Solo opere*, in deed onely: as the *Innocents of Bethleem*.

3. *Voluntate & opere*, both in will and deed: as in the Primitive Church, *Stephen*, *Polycarpus*, *Ignatius*, *Laurentius*, *Romanus*, *Antiochianus*, and thousands. And in our dayes, *Cranmer*, *Latimer*, *Hooper*, *Ridley*, *Farrar*, *Bradford*, *Philpot*, *Sanders*, *Glover*, *Taylor*, and others innumerable: whose fiery zeale to Gods truth, brought them to the flames of Martyrdom, to seale Christ's Faith. It is<sup>x</sup> not the cruelty of the death, but the innocency and holynesse of the cause, that maketh a Martyr. Neither is an erroneous conscience a sufficient warrant to suffer Martyrdome: because Science in God's Word must direct Conscience in mans heart. For they who killed the Apostles, in their erroneous Consciences, thought y they did God good service: and z *Paul* of zeale breathed out slaughters against the Lords Saints. Now whether the cause of our Seminary Priests and Jesuites be so holy, true and innocent, as that it may warrant their Conscience to suffer death, and to hazard their eternal salvation thereon: let a *Pauls* Epistle written to the ancient Christian Romans, (but against our new Antichristian Romans) be judge. And it will plainly appear, that the Doctrine which Saint *Paul* taught to the ancient Church of Rome, is ex diametro opposite in 20. fundamental points of true Religion, to that which the new Church of Rome teacheth and maintaineth. For St. *Paul* taught the Primitive Church of Rome.

1. That our Election is of Gods free Grace, and not ex

x Non Mortes, sed mores, Dr. Boys, Tho. Aquin. 1. 2. q. 1æst. 19. art. 6.  
y Joh. 16. 2. z Act. 9. 1. Phil. 3. 6. a Epistola ad Romanos, is now, Epistola in Romanos.



*operibus pravis*, Rom. 9. 11. Rom. 11. 5, 6.

2. That we are justified before God by Faith onely, without good works, Ro. 3. 20. 28. Rom. 4. 2. &c. Rom. 7. 17.

3. That the good works of the regenerate, are not of their own condignity meritorious, nor such as can deserve Heaven, Rom. 8. 8. Rom. 11. 6. Rom. 6. 23.

4. That those Books only are Gods Oracles and Canonical Scripture, which were committed to the custody and credit of the Jewes, Rom. 3. 2. Rom. 12. Rom. 16. 16. such were never the *Apocrypha*.

5. That the holy Scriptures have Gods authority, <sup>b</sup> Rom. 9. 17. Rom. 3. 4. Rom. 11. 32. conferred with Gal. 3. 22. Therefore above the authority of the Church.

6. That all, as well *Laitie* as *Clergie*, that will be saved, must familiarly read or know the holie Scriptures, Rom. 15. 4. Rom. 10. 1. 2, 8. Rom. 16. 26.

7. That all <sup>c</sup> Images made of the true God are very Idols, Rom. 1. 23. and Rom. 2. 22. conferred.

8. That to bow the knee religiously to an Image, or to worship any creature, is meer *Idolatrie*, Rom. 11. 4. and a lying service, Rom. 1. 25.

9. That we must not pray unto any but to God onely, in whom we believe, Rom. 18. 13, 14. Rom. 8. 15, 27. Therefore not to Saints and Angels.

10. That Christ is our onely Intercessour in Heaven, Rom. 8. 34. Rom. 5. 2. Rom. 16. 27.

11. That the onely Sacrifice of Christians, is nothing but the spirituall sacrificing of their Soules and Bodies to serve God in holinesse and righteousness, Rom. 12. 1. Rom. 15. 16. therefore no reall sacrificing of Christ in the Mass.

12. That the religious worship called *dulia*, as well as *latría*, belongeth to God alone, Rom. 1. 9. Rom. 12. 11. Rom. 16. 18. conferred.

<sup>b</sup> Note that the Scripture saith, and God saith, the Scripture concludeth, is all one with Paul. <sup>c</sup> τὰ εἰδωλά, Having reference to what he spake before, Rom. 1. 23. Of Images.

13. That all Christians are to *pray* unto God in their own native language, Rom. 14. 11.

14. That we have not of our selves, in the *state of corruption*, free-will unto good, Rom. 7. 18. &c. Rom. 9. 16.

15. That Concupiscence in the *regenerate*, is sin, Rom. 7. 7, 8, 10.

16. That the Sacraments do not *confer* grace *ex opere operato*, but *signe* and *seale* that it is conferred already unto us, Rom. 4. 11, 12. Rom. 2. 28, 29.

17. That every true beleieving Christian may in this life be *assured* of his *salvation*, Rom. 8. 9. 16. 35, &c.

18. That no man in this life, since *Adam's fall*, can perfectly *fulfill* the Commandements of God, Rom. 7. 10. &c. Rom. 3. 19. &c. Rom. 11. 32.

19. That to place Religion in the *difference of meats and dayes*, is *superstitious*, Rom. 14. 3, 5, 6, 17, 23.

20. That the *imputed righteousness* of Christ, is that onely that makes us just before God, Rom. 4. 9. 17. 23.

21. That Christs *flesh* was made of the *Seed of David*, by *Incarnation*: not of a *Waser-Cake* by *Transubstantiation*, Rom. 1. 3.

22. That all *true* Christians are *Saints*, and not those whom the Pope onely doth *canonize*, Rom. 1. 7. Rom. 8. 27. Rom. 15. 31. Rom. 16. 2. and 15. Rom. 15. 25.

23. That *Ipse*, Christ the *God of Peace*, and not *Ipsa*, the *Woman*, should bruise the *Serpents head*, Rom. 16. 20.

24. That every Soule must of *conscience* be *subject*, and pay *tribute* to the *Higher powers*, that is, the *Magistrates* which bear the *sword*, Rom. 13. 1, 3. &c. and therefore the *Pope* and *Prelates* must be *subject* to their *Emperours*, *Kings*, and *Magistrates*, unlesse they will bring *damnation* upon their *soules*, as *Traytors* that *resist* God and his *Ordinance*, Rom. 13. 2.

25. That *Paul* (not *Peter*) was ordained by the *grace* of God, to be the *chief Apostle* of the *Gentiles*, and con-

A a

sequently

frequently of *Rome*, the chief City of the *Gentiles*,<sup>d</sup> Rom. 15. 15, 16, 19, 20, &c. Rom. 11. 14. Rom. 16. 4.

26. That the *Church of Rome* may erre and fall away from the true Faith, as well as the *Church of Jerusalem*, or any other particular Church, Rom. 11. 20, 21, 22.

And seeing the new upstart Church of *Rome* teacheth in all these, and in innumerable other points cleane contrary to that which the Apostles taught the *Primitive Romans*, let God and this *Epistle* judge betwixt them and us; whether of us both stands in the true antient *Catholick Faith*, which the *Apostle* taught the old *Romans*? And whether we have not done well to depart from them, so far as they have departed from the *Apostles doctrine*? And whether it be not better to return to Saint *Pauls* truth, than still to continue in *Romes* error? And if this be true; then let *Iesuits* and *Seminary priests* take heed and fear, lest it be not faith, but faction; not truth, but treason; not Religion, but Rebellion, beginning at *Tibur*, and ending at *Tyburn*, which is the cause of their death. And being sent from a troublesome *Apostatikal Sea*, rather than from a peaceable *Apostolical Seat*, because they cannot be suffered to perswade *Subjects* to break their *Oathes*, and to withdraw their *Allegiance* from their *Sovereign*, to raise Rebellion, to move invasion, to stabbe and poyson *Queens*, to kill and murder *Kings*, to blow up whole States with *Gunpowder*; they desperately cast away their own bodies to be hanged and quartered, and (their souls saved, if they belong to God) I wish<sup>e</sup> such honour to all his *Saints* that sends them. And I have just cause to fear, that the *Miracles of Lysius* two Ladies,

<sup>d</sup> It seems by Rom. 15. 20. 29. and the whole last Chapter, that the Christians who were in *Rome* before *Paul* came thither, were converted by those Preachers whom he had sent thither before him: for he calls them his helpers, ver. 2. 9. kinsmen, v. 7. 13. fellow-prisoners, v. 7. the fruits of *Achaia*, where he had preached, v. 7. all familiar to him, and to *Tertius*, who writ the *Epistle*, v. 22. And therefore they came so joyfully to meet *Paul* at *Appii forum*, hearing that he was coming towards *Rome*, Acts 28. 15. <sup>e</sup> *Psa.* 149. 9.

*Blunstones Boy, Garnets Straw, and the Maids fiery Apron,* will not suffice to clear, that these men are not<sup>r</sup> *Murderers* of themselves rather than *Martyrs* of *Christ*.

And with what conscience can any *Papist* count *Garnet* a *Martyr* : when his own Conscience forced him to confesse, that it was for *Treason*, and not for *Religion* that hee died? But if the Priests of such a *Gun-powder* Gospell be *Martyrs*, I marvel who are *Murderers*? If they be *Saints*, who are *Scythians*? and who are *Cannibals*, if they be *Catholicks*?

But leaving these, if they will be filthy, to their filthiness still, let us (to whose fidelity the Lord hath committed his *true faith*, as a precious *depositum*) pray unto God, that we may lead a holy life, answerable to our holy faith in piety to *Christ* and <sup>h</sup> obedience to our King : and if our Saviour shall ever<sup>i</sup> count us worthy that honour to suffer *Martyrdom* for his Gospels sake, be it by open burning at the Stake, as in *Queen Maries daies*; or by secret murdering, as in the *Inquisition-house*; or by outrageous massacring, as in the *Parisians Mattens*, in being blown up with *Gunpowder*, as was intended in the *Parliament-house*, we may have grace to pray for the assistance of his holy Spirit, so to strengthen our frailtie, and to defend his cause, as that we may seal with our deaths the *Evangelical* truth which we have professed in our lives: That in the dayes of our lives we may be <sup>k</sup> blessed by his Word; in the day of death, be blessed in the Lord: and in the day of *Judgement* be the blessed of his Father. <sup>l</sup> Even so grant Lord *Iesus*, Amen.

*f ut Alexandri causa iis qui illam scire cupiunt pat fiat, judicatus est Ephisi ab Emilio Frontino Proconsule, non propter professionis nomen, sed propter perpetrata latrocinia, cum jam esset prauvicator (& proditor);* Euseb. Hist. Eccles. lib. 5. cap. 18. g 1 Tim. 6. 20 h Prov. 24. 21. i Pet. 2. 17. i Act. 5. 41. k Luk. 11. 28. Apo. 14 13. Mat. 25. 34. l Apoc. 12. 20.



*A Divine Colloquie between the Soul and her Saviour, concerning the effectual merits of his dolorous Passion.*

Soul.

**L**ord, wherefore didst thou wash thy Disciples feet? *Christ.* To teach thee how thou shouldest prepare thy self to come to my Supper.

S. Lord, why wouldst thou <sup>m</sup> wash them thy self?

C. To teach thee humility, if thou wilt be my Disciple.

S. Lord, wherefore diddest thou before thy death <sup>a</sup> institute thy last Supper?

C. That thou mightest the better remember my death, and be assured that all the merits thereof are thine.

S. Lord, wherefore wouldst thou go to such a place, where <sup>o</sup> Judas knew to find thee?

C. That thou mightest know that I went as willingly to suffer for thy sin, as ever thou wentest to any place to commit a sin.

S. Lord, wherefore wouldst thou begin thy passion in a <sup>p</sup> Garden?

C. Because that in a <sup>q</sup> Garden thy sin took first beginning.

S. Lord, wherefore did thy three select Disciples <sup>r</sup> fall so fast asleep, when thou beganst to fall into thy agony?

C. To shew, that I <sup>t</sup> alone wrought the work of thy Redemption.

S. Lord, why were there so many <sup>u</sup> plots and snares laid for thee?

C. That I might make thee to escape all the snares of thy ghostly hunter.

S. Lord, why wouldst thou suffer Judas (betraying thee) <sup>10</sup> to kiss thee?

C. That by enduring the words of dissembling lips, I might there begin to expiate sinne, where <sup>w</sup> Satan first brought it into the world.

<sup>m</sup> Joh. 13. 14.   <sup>n</sup> Luke 22. 19.   <sup>o</sup> Joh. 18. 2.   <sup>p</sup> Joh. 18. 1.   <sup>q</sup> Gen. 3. 3.   <sup>r</sup> Mat. 26. 40.   <sup>s</sup> Esa. 63. 5.   <sup>t</sup> Mat. 26. 4.   <sup>u</sup> Plal. 9. 2, 3.   <sup>v</sup> Mat. 26. 49.   <sup>w</sup> Gen. 3. 4, 5.   <sup>x</sup> Lord,

*S. Lord, why wouldst thou be sold for thirty pieces of silver ?*  
Mat. 27. 3.

*C. That I might free thee from perpetual bondage.*

*S. Lord, why didst thou pray with such strong crying and tears ?* Mat. 26. 9. Heb. 5. 7.

*C. That I might quench the furie of Gods Iustice, which was so fiercely kindled against thee.*

*S. Lord, why wast thou so affraid, and cast into such an Agony ?* Luk. 22. 44.

*C. That suffering the wrath due to thy sinnes, thou mightest be more secure in thy death, and finde more comfort in thy crosses.*

*S. Lord, wherefore didst thou pray so oft, and so earnestly, that the cup might pass from thee ?* Mat. 26. 39, 42, 44.

*C. That thou mightest perceive the horror of that curse and wrath, which being due to thy sinnes, I was then to drink, and endure for thee,* Gal. 3. 13.

*S. Lord, wherefore diddest thou after thy wish, submit thy will to the will of thy Father ?*

*C. To teach thee what thou shouldest do in all thy afflictions, and how willingly thou shouldest yield to bear with patience that Cross which thou seest to come from the just hand of thy heavenly Father.*

*S. Lord, wherefore didst thou sweat such drops of water and blood ?* Luk. 22. 44.

*C. That I might cleanse thee from thy stains and bloody spots.*

*S. Lord, why wouldst thou be taken, when thou mightest have escaped thine enemies ?* Luk. 22. 54.

*C. That thy spiritual enemies should not take thee, and cast thee into the prison of utter darkness ?* Mat. 5. 25. & 22. 13.

*S. Lord, wherefore wouldst thou be forsaken of all thy Disciples ?* Mat. 26. 56.

*C. That I might reconcile thee unto God, of whom thou wast forsaken for thy sinnes ?*

*S. Lord, wherefore wouldst thou stand to be apprehended alone ?* Joh. 18. 8.

C. To shew thee that my love of thy salvation was more than the love of all my Disciples.

S. *Lord, wherefore was the young man caught by the Soldiers, and unstript of his linnen, who came out of his bed, bearing the stir at thy apprehension, and leading to the high Priest? Mark. 14. 51, 52.*

C. To shew their outrage in apprehending me, and my power in preserving out of their outrageous hands, all my Disciples, who otherwise had been worse handled by them, than was that young man.

S. *Lord, wherefore wouldst thou be bound? Mat. 25. 2.*

C. That I might loose the cords of thine iniquities?

S. *Lord, why wast thou denyed of Peter? Luk. 22. 57.*

C. That I might confess thee before my Father, and thou mightest learn, that there is no trust in man, and that salvation proceeds of my meer mercie.

S. *Lord, wherefore wouldst thou bring Peter to repentance by the crowing of a cock? Luk. 22. 50.*

C. That none should despise the means which God hath appointed for their conversion, though they seem never so mean.

S. *Lord, wherefore diddest thou at the cock crowing turn and look upon Peter? Luk. 22. 61.*

C. Because thou mightest know that without the help of my grace no means can turn a sinner unto God, when he is once fallen from him.

S. *Lord, wherefore wast thou covered with a purple robe? Joh. 19. 5.*

C. That thou mightest perceive that it was I that did away thy scarlet sins.

S. *Lord, wherefore wouldst thou be crowned with thorns? Isa. 1. 8. Mat. 27. 9.*

C. That by wearing thorns, the first fruits of the curse, it might appear, that it is I which take away the sins and curse of the world, 1 Pet. 5. Apoc. 10. and crown thee with the crown of life, and glory.

S. *Lord,*

S. *Lord, why was a reed put into thy hand?* Mat. 27. 19.  
Mar. 12. 20.

C. *that it might appear that I came not to break the bruised Reed,* Mat. 27. 29.

S. *Lord, wherefore wast thou mocked of the Jews?*

C. *That thou mightest insult over devils, who otherwise would have mocked thee, as the Philistims did Sampson,* Judg. 16. 5.

S. *Lord, wherefore wouldst thou have thy blessed face defiled with spittle?* Mat. 26. 7.

C. *That I might cleanse thy face from the shame of sin.*

S. *Wherefore, Lord, were thine Eyes hood-winkt with a veyl?* Mat. 14. 65.

C. *That thy Spiritual blindness being removed, thou mightest behold the face of my Father in heaven.*

S. *Lord, wherefore did they buffet thee with fists, and beat thee with staves?* Mat. 27. 20. and 27. 30.

C. *That thou mightest be freed from the strokes and tearings of infernal fiends.*

S. *Lord, wherefore wouldst thou be reviled?* Mat. 27. 39.

C. *That God might speak peace, unto thee by his Word and Spirit.*

S. *Lord, wherefore was thy face disfigured with blows and blood?* Joh. 19. 3. Isa. 53. 2.

C. *That thy face might shine glorious as the Angels in heaven,* Mat. 13. 13. and 22. 30.

S. *Lord, wherefore wouldst thou be so cruelly scourged?* Joh. 19. 1.

C. *That thou mightest be freed from the sting of conscience, and whip of everlasting torments.*

S. *Lord, wherefore wouldst thou be arraigned at Pilates bar?* Mat. 14. 50.

C. *That thou mightest at the last day be acquitted before my judgement seat.*

S. *Lord, wherefore wouldst thou be falsely accused?* Lu. 23. 2.

C. *That thou shouldest not be justly condemned.*



S. Lord, wherefore wast thou turned over to be condemned by a strange Judge? Mat. 27. 2.

C. That thou being redeemed from the captivity of a hellish Tyrant, mightest be restored to God, whose own thou art by right.

S. Wherefore, O Christ, didst thou acknowledge, that Pilate had power over thee from above? Joh. 19. 11.

C. That Antichrist, under pretence of being my Vicar, should not exalt himself above all principalities and powers, Tit. 3. 1. Rom. 1. 13. 1 Pet. 2. 13, 14.

S. Lord, why wouldst thou suffer thy passion under Pontius Pilate, being a Roman President to Cæsar of Rome? Luk. 23. 1, 2. Joh. 19. 19, &c.

C. To shew that the Cæsarian and Pontifician policie of Rome, [Note well Apoc. 11. 8. and 7. 5, 6, 24.] should chiefly persecute my Church, & crucifie me in my members.

S. But why, Lord, wouldst thou be condemned? Joh. 19. 16. Luk. 22. 24. Rom. 8. 3.

C. That the Law being condemned in me, thou mightest not be condemned by it.

S. But why wast thou condemned, seeing nothing could be proved against thee? Mat. 27. 24. Joh. 15. 6.

C. That thou mightest know, that it was not for my fault, but for thine that I suffered.

S. Lord, wherefore wast thou led to suffer out of the City?

C. That I might bring thee to rest in the Heavenly City, Mat. 27. 23. Heb. 13. 12.

S. Lord, why did the Jews compel Simon of Cyrene, coming out of the field, to carry thy cross? Luk. 23. 26. Mat. 27. 32.

C. To shew the weakness whereunto the burden of thy sins brought me; and what must be every Christians case which goeth out of the field of this world, toward the heavenly Jerusalem.

S. Lord, why wast thou unstripped of thy Garments? Jo. 19. 18.

C. That thou mightest see how I forsook all to redeem thee.

S. Lord,

S. *Lord, wherefore wouldst thou be lifted upon a Crosse?*  
Luke 23.

C. That I might lift thee up with me to heaven.

S. *Lord, wherefore didst thou hang upon a cursed tree?*  
Luke 23.33. Gal.2.7.

C. That I might satisfie for thy sin committed in eating the forbidden fruits of a tree.

S. *Lord, wherefore wouldst thou hang between two thieves?* Luke 23. 33.

C. That thou, my deare Soul, mightest have place in the midst of heavenly Angels.

S. *Lord, wherefore were thy hands and feet nailed to the cross?* Psal.22.16. Joh.10.25.

C. To enlarge thy hands to do the works of righteousness; & to set thy feet at liberty to walk in the waies of peace.

S. *Lord, wherefore did they crucifie thee in Golgotha, the place of dead mens skuls?* Mat.27.33.

C. To assure thee, that my death is life unto the dead.

S. *Lord, why did not the Souldiers divide thy seamless coat?* Joh.19.24.

C. To shew that my Church is one without rent of schism.

S. *Lord, wherefore didst thou taste vinegar and gall?* Mat. 27. 34.

C. That thou mightest eat the bread of Angels, and drink the water of life?

S. *Lord, why saidst thou upon the Crosse, It is finished?* Joh.19.23. Rom.10. 2 Cor.3.13.

C. That thou mightest know, that by my death the Law was fulfilled, and thy Redemption effected.

S. *Lord, why didst thou cry out upon the Crosse, My God, my God, why hast thou forsaken me?* John 19. 34.

C. Lest thou being forsaken of God, should'st have been driven to cry in the pains of hell, Woe and alas for evermore.

S. *Lord, wherefore was there such a general darknesse when thou didst suffer and cry out upon the crosse?* Mat.27.45.

C. That thou mightest see an Image of those hellish pains

pains which I suffered to deliver thee from the endless pains of hell, and everlasting chains of darkness? 2 Pet. 2. 4. Jude, vers. 6.

S. Lord, why wouldest thou have thine armes nailed abroad? Joh. 19. 23.

C. That I might embrace thee more lovingly, my sweet soul.

S. Lord, why did the Thief, that never wrought good before, obtain Paradise upon so short repentance? Luke 23. 43.

C. That thou mayest see the power of my death, to forgive them that repent, that no sinner needs despair.

S. Lord, why did not the other thief, which hanged as near thee, obtain the like mercie? Luke 23. 9.

C. Because I leave whom I will to harden themselves in their lewdness, Rom. 9. 18, 19. to destruction, that all should fear, and none presume.

S. Lord, wherefore didst thou cry with such a loud and strong voice in yielding up the ghost? Mat. 26. 50.

C. That it might appear that no man took my life from me, but that I layd it down of my self, Joh. 10. 18.

S. Lord, wherefore didst thou commend thy soul into thy Fathers hands? Luke 23. 46.

C. To teach thee what thou shouldest do, John 13. 1. being to depart this life.

S. Lord, wherefore did the veyl of the Temple rend in twain at thy death? Mat. 27. 51.

C. To shew that the Levitical law should be no longer a partition-wall between Jews and Gentiles, Eph. 2. 14. Heb. 10. 19, 20. and that the way to heaven is now open to all believers.

S. Lord, wherefore did the earth quake, and the stones cleave at thy death? Mat. 27. 51.

C. For horror to hear her Lord dying; and to upbraid the cruel hardness of sinners.

S. Lord, wherefore did not the Souldiers break thy legs, as they did the thieves who hanged at thy right and left hand? Exod. 12. 46. Mat. 34. 21. Zac. 12. 20.

C. That

C. That thou mightest know, that they had not power to do any more unto me, than the Scripture had foretold that they should do, and I should suffer to save thee.

S. Lord, wherefore was thy side opened with a Spear? Joh. 10. 34.

C. That thou mightest have a way to come nearer my heart.

S. Lord, wherefore ran there out of thy precious side blood and water? Joh. 19. 34.

C. To assure thee, that I was slain indeed, seeing my heart-blood gushed out, and the water which compassed my \* heart, flowed forth after it, which once spilt, man must needs dye.

S. Lord, wherefore ran the blood first by it self, and the water afterwards by it self, out of thy blessed wound? Joh. 5. 6.

C. To assure thee of two things: First, that by my blood-shedding, Justification, and Sanctification were effected to save thee.

Secondly, that my Spirit by the conscionable use of the water in Baptism, and blood in the Eucharist, will effect in thee righteousness & holiness, by which thou shalt glorify me.

S. Lord, wherefore did the graves open at thy death? Mat. 27. 5.

C. To signify that Death, by my death, had now received his death wound, and was overcome.

S. Lord, wherefore wouldst thou be buried? Mat. 27. 60.

C. That thy sinnes might never rise up to judgement against thee.

S. Lord, wherefore wouldst thou be buried by two such honourable Senators as Nicodemus and Joseph of Arimathea? Mat. 27. 56. John 19. 39, 40.

C. That the truth of my death (the cause of thy life) might more evidently appear unto all.

\* There is about mans heart a skin called *Pericardium*, containing water which cools and moistens the heart, lest it should be scorched with continual motion. This skin once pierced, man cannot live. *Colymb. Anatom. 7. Hist. de nat. huma. l. 1. exerc. 8. q. 5.* S. Lord,



*S. Lord, wherefore wast thou buried in a new Sepulchre, wherein was never man laid before?* John 19.4. Mat.27.60.

*C. That it might appeare that I, and not another arose; and that by mine own power, not by anothers virtue, like him who revived at the touching of Elisabeths bones,* 2 Kings 13.21.

*S. Lord, wherefore didst thou Raise up thy body again?*

*C. That thou mayest be assured that thy sinnes are discharged, and that thou art justified,* Mat.28.6. Rom.4.33.

*S. Lord, wherefore did so many bodies of thy Saints (which slept) arise at thy Resurrection?* Mat. 27.52, 53.

*C. To give an assurance that all the Saints shall arise by the virtue of my Resurrection at the last day,* Act.17.31.

*S. Lord, what shall I render unto thee for all these benefits?* Psal.116.51. Gal.6.17.

*C. Love thy Creator, and become a new creature.*

*The Souls Soliloquie, ravished in contemplation of the Passion of our Lord.*

**W**Hat hadst thou done, O my sweet Saviour, and O my blessed Redeemer, that thou was thus betrayed of Judas, sold of the Jews, apprehended as a Malefactor, and led bound as a Lamb to the slaughter? What evil hadst thou committed, that thou shouldst be thus openly arraigned, accused falsely, and unjustly condemned before Annas and Caiaphas, the Jewish Priests, at the judgement-seat of Pilate the Roman President? What was thine offence? or to whom didst thou ever wrong? that thou shouldst be thus pittifully scourged with whips, crowned with thorns, scoffed with flouts, reviled with words, buffeted with fists, and beaten with staves? O Lord, what didst thou deserve to have thy blessed face spat upon, and covered as it were with shame? to have thy Garments parted, thy hands and feet nailed to the Cross? To be lifted up upon the cursed Tree, to be crucified among thieves, and made to taste Gall and Vinegar; and in thy deadly extremity to endure such a

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sea of *Gods wrath*, that made thee to cry out, as if thou hadst been forsaken of God thy Father? yea to have thy innocent heart pierced with a cruel spear, and thy precious blood to be spilt out before thy blessed *Mother's eyes*? Sweet Saviour, how much wast thou *tormented* to endure all this, seeing I am so much *amazed* but to think upon it! I enquire for thine offence, but I can find none in thee; no, not so much as *guile* to have been found in thy mouth. Thine enemies are challenged, and none of them dare *rebuke thee of sinne*: thine *accusers* (that are suborned) agree not in their witness: the *Judge* that condemns thee, openly cleareth thine *Innocency*; his *Wife* sends him word, that she was warned in a dream, that thou wast a just man, and therefore should take heed of doing injustice unto thee: the *Centurion* that executed thee, confessed thee of a truth to be both a just man, and the very *Son of God*. The *Thief* that hanged with thee, justifieth thee, that thou hast done nothing amiss. What is the cause then, O Lord, of this thy cruel ignominy, passion, and death? I, O Lord, I am the cause of these thy sorrows; my sins wrought thy *shame*, mine *iniquities* are the occasion of thy *injuries*. I have committed the fault, and thou art plagued for the offence; I am guilty, and thou art arraigned; I committed the sin, and thou sufferedst the death; I have done the crime, and thou hangest on the Cross. Oh the deepness of Gods love! Oh the wonderful disposition of heavenly grace! Oh the unmeasurable measure of divine *mercie*! The *wicked* transgresseth, and the *just* is punished; the *guiltie* is let escape, and the *innocent* is arraigned; the *malefactor* is acquitted, and the *harmless* condemned; what the *evil man* deserveth, the *good man* suffereth; the *servant* doth the fault, the *master* endures the strokes. What shall I say? *Man* sinneth, and *God* dyeth. O *Sonne of God*! who can sufficiently express thy love? or commend thy *pitie*? or extol thy *praise*? I was proud, and thou art humble; I was disobedient, and thou becamest obedient; I did eat the forbidden fruit, and thou didst hang on the cursed tree; I played the glutton, and thou didst fast; *Evil*

*concupiscence* drew me to eat the pleasant *Apple*, and perfect *charitie* led thee to drink of the bitter *Cup*; I assayed the *sweetness* of the fruit, and thou didst taste the *bitterness* of the gall. Foolish *Eve* smiled when I laughed; but blessed *Mary* wept when thy heart bled and dyed. O my God, here I see thy *goodness*, and my *badness*; thy *justice*, and my *injustice*; the *impiety* of my flesh, and the *piety* of thy nature. And now, O blessed Lord, that thou hast endured all this for my sake, *what shall I render unto thee for all thy benefits* bestowed upon me a sinful soul? Indeed Lord, I acknowledge, that I owe thee already for my *creation*, more than I am able to pay; for I am in *that* respect bound, with all my powers and affections to *love* and to adore thee. If I owed my self unto thee for giving me my self in my creation; what shall I now render unto thee, for giving thy self for me to so cruel a death, to procure my Redemption? Great was the benefit that thou would'st create me of *nothing*; but what tongue can sufficiently express the greatness of this grace, that thou didst redeem me with so dear a price, when I was *worse than nothing*? Surely, O Lord, if I cannot pay thee thanks which I owe thee (and who can pay thee, who bestowed thy *graces* without either respect of *merit*, or regard of *measure*?) it is the abundance of thy blessings that makes me such a *bankrupt*, that I am so far unable to pay the *principal*, that I cannot possibly pay so much as the *interest* of thy love.

But, O my Lord, thou knowest, that since the loss of thine Image (by the Fall of my first unhappy Parents) I cannot love thee with all my might, and my minde, as I *should*. Therefore as thou didst first cast thy love upon me, when I was a *childe of wrath*, and a lump of the lost, and condemned world, so now I beseech thee, shed abroad thy love by thy Spirit through all my faculties and affections, that though I can never pay thee in that *measure* of love which thou hast deserved, yet I may endeavour to repay thee in such a *manner* as thou vouchsafest to accept in *mercy*; that I may in *truth* of heart love my Neighbour for *thy sake*, and  
love

love thee above all, for *thine own* sake. Let nothing be *pleasant* unto me, but that which is *pleasing* unto thee. And sweet Saviour, suffer me never to be lost or cast away, whom thou hast bought so dearly with *thine own* most precious blood. O Lord, let me never *forget* thine infinite love, and this unspeakable benefit of my *Redemption*; without which, it had been better for me never to have been, than to have any being.

And seeing that thou hast vouchsafed me the assistance of thy holy Spirit, suffer me, O heavenly Father, who art the Father of Spirits, in the mediation of thy Sonne to speak a few words in the eares of my Lord.

If thou, O Father, despisest me for mine iniquities, as I have *deserved*, yet be mercifull unto me for the *merits* of thy Son, who so much for me hath suffered. What if thou seest nothing in me but misery, which might move *anger* and *passion*? Yet behold the *merits* of thy Son, and thou shalt see enough to move thee to mercy and compassion. Behold the *mystery* of his Incarnation, and remit the *miserie* of my transgression. And as oft as the wounds of thy Sonne appear in thy *sight*, O let the woes of my sins be hid from thy *presence*. As oft as the *redness* of his blood *glisters* in thine eyes, Oh let the *guiltiness* of my sinnes be blotted out of thy Book. The *wantonness* of my flesh provoked thee unto wrath; Oh, let the *chastitie* of his flesh perswade thee unto *mercy*: that as my flesh seduced me to sin, so his flesh may reduce me unto thy favour. *My disobedience* hath deserved a great revenge, but his *obedience* merits a greater weight of mercy; for what can *man* deserve to suffer, which *God made man*, cannot merit to have forgiven? When I consider the *greatness* of thy passion, then do I see the *truteness* of that saying, that *Iesus Christ came into the world to save the chiefest of sinners*. Darest thou then, O *Cain*, say, that thy *sinnes* are greater than may be forgiven? Thou liest like a Murderer; The mercies of *one Christ* are able to forgive a whole world of *Cains*, if they will *believe* and *repent*. The sins of all sinners  
are



are *finite*, the mercies of God are *infinite*. Therefore, O Father, for the bitter death and bloody passion sake which thy Sonne *Iesus Christ* hath suffered for me, and I have now remembered unto thee; pardon and forgive thou unto me all my sinnes, and deliver me from the curse and vengeance which they have justly deserved; and through his merits, make me O Lord, a partaker of thy *mercie*. It is thy *mercy* that I so earnestly knock for; neither shall mine *importunitie* cease to call and knock, with the man that would borrow the loaves, until thou arise, and open unto me thy gates of *Grace*. And if thou wilt not bestow on mee the loaves, yet, O Lord, deny me not the *crums* of thy *mercy*, and those shall suffice thy *hungry* handmaid.

And seeing thou requirest nothing for all thy *benefits*, but that I love thee in the truth of my *inward* heart; (whereof a new creature is the truest *outward* testimony) and that it is as easie for thee to make me a new Creature, as to bid me to be such; Create in me, O Christ, a new heart, and renew in me a right spirit, and then thou shalt see how (mortifying old Adam, and his corrupt lusts) I will serve thee as thy new creature, in a new life, after a new way, with a new tongue, and new manners; with new words, and new works, to the glory of thy Name, and the winning of other sinfull Souls unto thy Faith by my devout example.

Keep me for ever, O my Saviour, from the torments of Hell, and tyranny of the Devil. And when I am to depart this life, send thy Holy Angels to carry me, as they did the Soul of Lazarus, into thy Kingdom. Receive me then into that most joyfull Paradise which thou didst promise unto the penitent Thief, which at his last gasp upon the Cross, so devoutly begged thy mercy, and admission into thy Kingdom. Grant this, O Christ, for thine own name sake, to whom (as it is most due) I ascribe all glory and honour, praise, and dominion, both now and for ever. Amen.

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